

17

Doctor ANDROS  
**His Prosopopeia an-**  
swered, and necessarily directed  
to his MAIESTIE, for remo-  
ving of Catholike  
Scandale.

2. *Sacred Policie,*  
Directed of dutie to our sweet yong  
Prince HENRY.

3. *An Epistle,*  
Directed to such as are troubled in minde  
about the stirres in our  
Church.

By HENOC H CLAPHAM,  
Prisoner in the Gate-house at Westminster,  
adioynning London.



*Ausoniū* —  
—  
— esto Patronus,  
Et defende reos: sed <sup>te</sup> Gratia Clientis.

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To our dread Soueraigne I A M E S,  
by the grace of God, of Great Brittaine,  
Fraunce and Ireland, K I N G, Defen-  
dor of the faith, &c.



R E A D Soueraigne, eu'en for the sake of  
Christ Iesus (*sometimes imprisoned & fresh  
bleeding in his members*) vouchsafe a little  
peece of time to the sequent Discourse  
of your poore Subiect.

The last time of fearfull visitatio vpon  
this city of London, when many fledde irregularly (*to the  
harme of the Country*) from their charge heere, leauing  
bodye and soule comfortles, it pleased God to giue me an  
heart for visiting such (night and day) ministring to body  
and soule (*as I had any calling*) of the best giftes God had  
giuen me, for publike proceeding in doctrine (*and then we  
were charged also by law to meeke on Wednesdays, Frydayes, sowell  
as on the Lords day*) I taught, That in that visitation, *Two  
kindes of plague* were to be looked vnto. \* The one kinde to  
be *supernaturall* (the immediate stroke of the Lords An-  
gell) in it owne nature *mortall* and *not infectious*: against  
the which we had no armour but fasting in humilitie, and  
prayer in faith; for that spirituall sores haue only spirituall  
remedies. The other kinde of plague to be *"Naturall"*, aris-  
ing from naturall corruption, which in the owne kinde  
*was infectious and curable* by naturall remedies: to the vse  
whereof I invited the people sowell as to fasting and pray-  
er; for that both sortes ronne togither in that heauy visita-  
tion. I againe taught, † That to the auoyding the tempo-  
  
A 2

\* A superna-  
tural plague

“ A Natu-  
rall plague.

† Faith for  
Tempora-  
ries.

## TO OVR DREAD SOVERAIGNE.

rarie stroke of the Angell by pestilence, euen that faith was required whiche properly apprehendeth temporarie promises, and not *only*, apprehending eternall saluation: without which faith for temporaries, the Elect & sauued of God might not only dy ( for so all must, howsoeuer qualified) but dy of *that kinde of stroke*, against which Salomon (sowle as our *Letany*) teacheth vs to pray in *faith*.

As thus I taught, so I writh, and an officer to the compa-  
nie of Stationers, he caused it to be printed. \* Satan envy-  
ing all this wotke, he stirreth vp som (whither of ignorance  
or malice, let them selues consider, *utrumque malum*, yea,  
some *chief* of them termed *Puritanes*, (a long time my not  
well-willers) to giue out, that *Clapham* taught, that the  
plague was not infectious, and that such as died of the  
plague, they had no faith.

\* Impriso-  
ned vpō ru-  
mour, cleauē  
weekes be-  
fore any ex-  
amination:  
but not at  $\frac{1}{2}$   
charges of  
the King, as  
Heretikes &  
Traitors, &  
others ordi-  
narily be.

“ This rumour comming at last to my Lord Bishop of *Londons* eares, (now Archb. of *Caterbury*) he without once talking with me him selfe, or by any other, did sende out a warrant to commit me to prison. At the time the Purifi-  
uants came, I was preaching and by occasion (euen *then*) checking such false reportes. After all was don, they deli-  
uered their message vnto me in priuate, & I without more  
adoe, went with them to prison.

\* Charged  
with errour  
& contēmpt.  
but not pro-  
ued.

\* Answer.

Eleauen weekes after, I was conuerted, and then \* char-  
ged; First, that I should teach that the plague was not infe-  
ctious; Secondlie that I had printed my Epistle touching  
the pestilence, in contempt of their authorised booke, tou-  
ching the Wednesdayes fast. Touching the first, “ I an-  
swered according to the distinction before; but my Lord  
would heare of no distinction. To the second I answered  
negatived; and afterwardes they had it vnder myne hande

TO OVR DREAD SOVERAIGNE.

and othe, that my Epistle was printed before their booke, at least in my iudgement. But nothing now would helpe, because *That must be made good which my Lord had done.*

Being so committed six weeekes before the Christmas, An̄. Dom. 1603, the next Easter after, and so the Whit-sunday after I \* petitionated to your Maiestie. Then commandement was graciously giuen, that I should be with all cōuenient expeditiō procceded withall, with or against according to the law. With much adoe afterwards I was sent not per-

\* Petitions to his Maiestie.  
The Kings commandement  
med.

for. The Bishop said your Highnes bid banish me. I presumed that might be so with an *IF*, that is, if I prooued such a one as som vnhappily had reported; otherwise not. At last, he appointeth \* Maister Deanes of *Pawles & Westmin-ster*, to drawe the doctrines which I was supposed to teach touching the pestilence, whereto I should onlie subscribe thus: *Herein I was truly, or not truly understood*, & this should suffice. But after 7. weeekes it appeared otherwise, for Mai-ster Doctor only drewe a flat forme of Recantation, groūded vpon snaps & shipes of my said Epistle, cōfounding the things I distinguisched, and pressing the things I neuer denied, &c. Which draught, howsoeuer it was *contrary to the former publique order of the Court*, yet since it is pressed of my Lord Archb. for the Courts order, and I still kept in pri-son for opposing vnto it: the like (I presume) neuer falling out since the renuall of the Gospell.

\* Two Deanes ap-  
pointed to con-cude reasonably.

The Doct.  
act vrged  
by the B.

Such (dread Soueraigne) is my cause. Doctor *Androes* his saide draught or *Proscopopeia* it followeth, and my an-swer in all good cōscience therenvto: and both thus constrainedly printed, once, for that the scandale would as publiquelie be removed, as it is publquely giuen: as also, for that priuate complaintes come ofte by meanes of som great persons, to be sinothered; or (at best) by colourable

Glosses

TO OVR DREAD SOVERAIGNE.

Glosses to be infirmed. And thirdly, for that by any other meanes, I see not how either to bee deliuered, or else the Church should be truly satisfied. I *appeale to your Highnes for judgement.* If my cause be good, vouchsafe to cōinaund my deliuernace. If it be bad vpon the triall, then let me be turned out to a priuate life, or banished. To bee returned vnto him, who vnder som faire wordes, doth giue me nothing but gall to drinke, it shalbe but a turning me back to One, that in all appearance seekes but the effusion of your poore subiectes blood: a thing vnplesing to God, and neuer yet well pleasing to your Maiestie, whom (God of his mercy) vouchsafe to blesse for euer. Amen. An̄. Dom. 1605.

The Lords poore prisoner, in  
the Gatehouse at Westminster,

*Henoch\* Clapham:*

Complaynant to your Highnes  
for Justice.

\* In North-  
Brittaine  
forme, City.

PROVERB. 16.

13. Righteous Lippes are the delite of Kings, and the  
King loueth him that speaketh right things.

IOB. 34.

9. For the eare trieth the wordes, as the mouth  
tasteth meat.



## The Proême.

### 1. To Maister Doctor Androes, Deane of Westminster, &c.

**M**AISTER Doctor, I hope you will conſcioneable ſee and a-  
proue, the neceſſarie enforcement of my quill vnto this  
worke of my Iuſtificatiō, at leaſt, for Diminution of that  
vnwoorthie diſgrace iuſtlied vpon me, now about ſome 20. mo-  
nethes. Libertie is precious, and the orderly meaneſ of life, be al-  
ſo precious. Of both theſe I am ſtripped, ſo farre as by any pre-  
text of authoritiē may be: and you Sir, for your part, are ſo farre  
ingaged in my Temporarie vndoing (for in myne other eſtate, I  
am paſt your reaſh) as of me neither can, nor lawfully may, be  
buried vp in iuſtice. The clearing of that point, I commit to the  
Aſter-diſcourſe.

### 2. To the Learned Reader.

**A**S Logickē in the firſt place findeth out argumenſ, and then  
in the next place diſpoſeth ſuch argumenſ for better and  
readier iudgement, whereof it hath the name *Chrisis* and *Taxis*: ſo <sup>Xp̄is et</sup> <sup>Taxis</sup>  
this kinde of Diſpoſition runneth out, ſometymes into forme  
which is termed *Syllogiſticoall*, and ſomtymes againe (with more  
libertie) into forme yclipped *Methode*: and this of ordinary pra-  
tiſe with Oratours and Discourſers; as that of *Syllogiſme* moſt  
precisely preſſed of Diſputants in ſchooles. In my laſt booke (of  
" *Questions and Anſwertes touching the pefilence* ") I profeſſed " *The Au-  
thor's ſecond book of the  
Pefil,* "  
Methode, and accordinglie per formed that, as the Heads of the  
ſeverall Chapters doe ſhew. In the thirde Chapter thereof, the  
thing there to be handled, is, *The immediate ſtroke ſupernaturall*;  
and in the next Chapter, *The ſtroke of corrupted nature*, in due  
reſpect whereof, I there in an Argumentation do preſiſe the An-  
gels ſupernaturall ſtroke in the firſt place, and the other in the  
next place, and both of them, without their *Generall* ſignes, as is  
vſuall

ysuall in all, writing. Som idle Sophisters heereupon (as I heare) haue in corners cavilled thereat; and being altogither vnable to touch the matter, they would seeme to haue some iust exception against the Methode. Doctor Bancroft (now Archb. of Canterbury) dealt more fauourable with S. Iohn, in that his Sermon made at Pauls croffe in the yere of our Lord 1588. His Text from 1 Iohn 4. 1. *Dearely-beloued beleeue not every spirit, but trie the spirites whither they be of God; for many false prophetes are gone out into the world;* he thence beginneth his Sermon thus: These wordes which I haue read vnto you ( right Ho. and beloued in the Lord) do *Divide* them selues into three partes: A *prohibition*, Beleeue not every Spirit. A *Commandement*, But trie the Spirites whether they be of God: and a *Reason of them both*, Because many false prophetes are gone out into the world. Of these 3. partes, the last in order, is the first in Nature, and the first is the last, and I meane to proceed accordingly. *So farre he.* Though he were minded to walke by another Methode then the Apostle therein did, yet he checkes not the Apostle of ignorance in Methode: no more then he would haue another to catch at his Partitiō, where he makes a *prohibition* and a *commaundement* sundrie things; although the eight Prohibitions in the Decalogue bee of all helde for Commaundements sowell as the two affirmative.

These idle-headed Sophists, are like to a foolish Courtier, who cannot say, *This is the King*, except they see him sit on his thone & haue the Royal Diademe on his head: for these (as it seemeth) can not know a Generall proposition except it haue an *All*, or an *Every*, or the like prefixed before it; nor yet if it be *true*, except it be couched in Aristotles *grammata, egrapte, &c.* or, because it may be, they neuer heard of the Greekes moods, except it be couched in the vulgare latines *Barbara, Celarent, &c.* Such with Æsops dogge doe snatch at shadowes, while they loose the substance. They must know that I vnderstād which be Aristotles 3. *Figures*, and that his first is with *Ramus, Rodingus*, and others the last; *quia Natura posterior est, postremum locum obtinet.* With you that be truly learned, such exceptions are censured for Cauills, & yet while I follow the freedome of Methode, I will not contemne the *Dianoeticall forme* of *Syllogisme*. Hoping of your fauourable, sowell as iudicious ynderstanding, I so turne my selfe.

To the

3. To the ordinary Reader.

Beloued, I thus the third time do aggrefe the Argument of Pestilence; for the which I haue bene so long hardly entreated. Howsoever I sometimes speake to Scholers schoole-wise (for now the simplicitie of the Prophets and Apostles is but meanly eſteemed of many, into ſuch wicked times we be falne) yet, I haue ſtrivē in the ordinary diſcourse of my mind, to ſatisfie your godlie vnderſtandings. And much cauſe haue I ſo to do; namely be-cause in caſes of religion we ought chieflie ſo to ſpeake & write, that the meanest giſted may be edified; but also, for that poore diſtrefſed paſtoners do (for the moſt part) receaue the Dayly-bread God hath allotted them, by the ordinary ſort of people; who be in deed the ordinarie Hearers & Receiuers of the Ghoſpell. For the ſakes of ſuch as you, I was the rather extraordinaſtly laborious laſt peſt-time (for the Rich, they were generally fled, it may be \*to \*Mark that the poſſonning of the Countrey) & for theſe trauels, I am now thus plaſued of myne Elder brethre. As Iofeþ was diſpiled of the Elder by reaſon of his larger Graces; ſo am I caſt aside of my brethre for my larger labours in our laſt time of Soules famine. If I periſh at mans hand, through want of Orderly reſpect; at the hands of man, my blood wil be required. Looke they to that; not onely that be profeſſed aduersaries, but alſo faint-hearted friends. I am auſſured, that through the free-grace of God, all ſhalbe well with my ſoule, howſoever my body bee hardly entreated. And even for my body, I nothing at all doubt, but God will ſo temper my naſture, and the meaſure of administration, as that which is lacking in the one, ſhall (by his Grace) be ſupplied in the other.

God giue me grace to be conſtant in the trueth, and all of you the heart to walke dutiſtillie towards God and man. From the Gate-houſe paſton.

The Lordes in bondes

He. Cl.

Jerem. 1. 8. — 17.

Be not afraid of their faces: for I am with thee to deliuer thee faſh  
the Lord.—Be not afraid of their faces, leaſt I destroy  
thee before them.



Doctor Androes his draught of Recan-  
tation propounded to  
He. Cl.

I. P A R T E.

Wheras I Henoch Clapham Clerke, in the tyme of this late visitation of the  
City of London by the Plague, alswell by *Sundry Sermons* of myne, as by a  
Booke by me set forth (though without lawfull approbation or authoritie, haue giuen  
out diuerser assertions, namely, That, &c c.

Doct. An-  
droes his  
draught.

Henoch Clapham his answere  
to this I. Part.

**A**bout 20. yeres since, I casting aside the vayne exercise of Poetry. He. Cl. his  
tric (hungerstated for an Argument of Disgrace: Then be answer,  
such Heretikes and their Favorites that ron so many yeares  
backward for a stome to cast at me, as some of no meane place haue  
done behinde my backe, for abusing the eares of their Betteris; and  
yet such poeticall exercise of credit and authoritie, both with them  
and our lawes then, and much more now: but malice is so blind, that  
in smiting it selfe it sees not) after such time, I say, I gaue my selfe  
(by Gods goodnes) to sad and sober studies; and so, about som 14.  
yeares since, carrying letters of commendation from Cambridge to  
the Bishop of Lincoln then at his Mannour of Bugden, I of him  
was ordained Presbyster (and that in his Librarie without Chappel-  
ceremonie) Doctor *Jeromine* the Poser, and the Chappel-clarke on-  
lie standing by, *introducing me*. Now directly to Mai. Do-  
ctors words wherin he first with a Title, namely of Clerke: second-  
lie with a *Confession of error* taught, first in *Sermons*, secondly in a  
*Booke unauthorized*.

To the terme Clerke. I am neither an *Amen-clerke* nor a *Pen-  
clarke*, and therefore I conceaue he meaneth thereby a *Clergie-man*  
as the word *Clericus* is ecclesiastically vsed. Such a one indeed I was  
by the former Ordination, but *Clericus sine titulo*, such a one as was  
vntitled to any particular place (but as a Sheepheard at randome to  
helpe where I could) and therefore by the law thereto appertayning

5 Doctor Andreos, His

Canon, 33. (remembred now in one of our "Canons) I should haue bene main-  
tayned from that time hitherto of that Bishop and his successours.

"Decret. lib. 3. cap. 16. Cum. &c. The " Decretall, both for the exposition of the terme Clerck, as also

for vrging such maintenance, ronmeth thus: *Acleros quod est fons, &c.* Clerkes take their name of *Cleros*, which signifieth a *Loft*, or  
heritage, for that in their Ordination, either they bee assumed into  
the Lords inheritance, or else in him they obtrayne an inheritance,  
that so they may truly sing with the Prophete, saying, *The Lord is*

*the i. part of myne heritage.* It is a worthie thing, that they be sustai-  
ned of the Church-stipends, in whom and by whom they be ascri-  
bed to diuine duties. Although our Predecessors willed the Ordina-  
tions of these to be forceles and void (to the iniuring of the Or-  
dainers) who were promoued without a certine *Title*; we notwith-  
standing (desirous to deale more benignely) do will that the Ordain-  
ned be prouided for, by the Ordainers or their Successours, till such  
time as they haue obtained by them, ecclesiasticall places. *So farre*  
*the Decretall:* Whereof if the Papistes be carefull obseruers, then in  
that, they haue stepped before our Antecedding Bishops. Now, if Ma-  
ister Doctor bring me in by an idle *Prosopeia*, saying, *¶ Henoch*  
*Clapha, Clerke, &c.* hauing in stead of relief receaued of them, bene-  
consuming in prison by them, yea, vtterly thrust out from execution  
of Clergie duties; then must Maister Doctor introduce me rather as  
a shadowing then substantiall Clercke, *Clericus in posse sed non in-*  
*Esse*, worse then a Parioche Clercke. But let that passe by and com-  
we to the supposed erronius Sermons and Booke.

For errour in Sermons, Ma. Doctor supposeth it, but alleageth  
nothing: nor indeed hath anie one Hearer yet stood out in the Court  
to testifie against me, so much as in any one particular. Wherewith  
must be remembred that instead of Accusers (I knowe not by what  
law of God or man, where such a matter may be tried by witness) the Lo. Bishop, as I would auoid further danger, did presse me to an-  
swer vnder oth and hand, to all such articles as he would propound  
touching such matter. Although I helde it *lawfull* in such a case to  
refuse so to doe, yet, for remouing som appearance of euill, I judged  
it *expedient* so to doe, and did. A perfet answer so giuen in, touch-  
ing the supposed erronius doctrine, I expected after (day by day,  
weeke by weeke, moneth by moneth, &c.) when I should bee dealt  
with

*¶ Pars hereditatis mea: belike they dare not trust him w. the whole: for the pta.*  
*¶ 19. 57. is Chelkis labor: ab. The Lord is my portion.*

with therepon, either by introducing my Accusers for witnesssing the contrary, or else for passing iudgement vpon me, according to the veritie of my othe subscribed. This was the weeke of our last Archb. death; but neuer since I could once heare of it or see it, ludge now, to what end that othe & answer was giuen, I notwithstanding paying for the othe \*Six-pence; and to the Register for receauing myne answer, *threeshillings*; euen as the Register had *threeshillings* also of my "messenger, for this Copie of Maister Doctors drawing. All this for the Bishops pleasure, and yet the prisoner must pay for it. By such dealing as this, taking all but parting with nothing, I am sure, they haue made a poore Clerk of me. A good recompence for the many Sermons I made through all the time of pestilence, for the comfort of many soules, then forsaken of neighbours, friendes and Pastor.

*An othe is good mar-*  
*chandise, in their court.*  
*"A retayner to Sir Edw.*  
*Hobby.*

For the \*Booke by me set forth, it is that my Epistle discoursing of the Pestilence, printed about som two yeares since: afterwards reprinted, and neuer hitherto called in. That it passed *Without autho-*  
*ritie*, it was more then I knewe, or yet am well assured of. The Bishop and his Chaplaines were departed, nor (as was said) might any book be receaued of them then to be perused, for feare the plague were conuayd in it: and my Lo. Bishop him selfe did say, hee was a longe tyme afraid to talke with me for such respect of my Garmentes; al- though he was wel inough pleased to send me to \*prison, ther to en-  
*daunger Keeper and others.* The Stationer to whom I gave my co-  
pie (a man that bare an office of speciall trust amonst them) He pro-  
mised to see if the Wardens of their companie, would permit it, see-  
ing at that tyme, bookes ordinarily passed so. The booke soone af-  
ter was published. The Author so is bound to answer for his books  
contentes, not for the publication where him selfe is not the Publi-  
sher. All this introduction then of *Sermons* and the *Booke*, iudge if it be ought but a flourish before an addle Recantation. To finiish this Section, I must adde this *Memento* by an Apostrophe: Maister Doctor you knowe, that the last yere (An. Dom. 1604. Iulij, 11.) my Lord Bishop and his Chauncelor did openlie in Court (& in myne hearing) appoint you and Ma. Deane of Pawles, to putt downe brief-  
lie the Doctrines which were supposed to haue bene taught of mee  
erroniously concerning the pestilence. Which being don, you shold

*Called, An*  
*Epistle, &c.*

*\* S. Georges*  
*fieldes had*  
*ben fitter to*  
*haue ayred*  
*the Author,*  
*then prison.*

7  
*Doctor Andrees His*

Dr. Doct. *send for me and propound the same vnto me, whereto I should an-*  
*litereth the* *swere by subscribing thus; Herein I was truly or not truly understand-*  
*Courts pu-* *stood, wherevpon the court would rest satisfied. In stead of so doe-*  
*slique de-* *ing, you drew a flat forme of Recantation (as will appeare heareaf-*  
*rec.* *ter) and without all sending for me, and conferring with me there-*  
*abouts, (for so I could easilie haue put you in mynd of your errour)*  
*you had it conuaide to the Registers office, whither I was sent for to*  
*see it, the Registers man then vnable to tell me what should be don*  
*with it. Returning so backe to prison, I forthwith by wtiting signi-*  
*fied to my Lo. Bishop & also to you, how this your A&E was flat con-*  
*trarie to the publique order of the court. Notwithstanding all that,*  
*as also his Highnes commaund, that I should be proceeded withall,*  
*with all expedition and according to the Law, I could never since*  
*heare of any thing, But submit to the Order of Doct. Andrees his*  
*drawing; which I am assured is neither the first publique order of*  
*the Court, nor any whit suitable to the Lawe, as his Maestie inten-*  
*ded. I pray you lay vnto heart, how by these meanes your hande is*  
*deepe in my vndooing and the Churches detriment. God giue you*  
*so to make an vse of it, as it may never bee laide vnto your soules*  
*charge, Amen.*

Maister Doctor hauing layd downe his Preamble, in the second  
place he commeth to lay downe the Particular Assertions of his cul-  
ling from my said Epistle. And thus they followe.

*I I. Part of the Proseopeia.*

Doct. Andr.

Namely, (a) That the Diuine scriptures do teach that the plague is a stroke infi-  
cted from without, and that by the ministrie of an Angell, appointed so by le-  
houahs expressie word pag. 5. (b) & that therfore the Holy ghost tell vs of Prayer  
and not of any corporall flight or naturall course, pag 6. (c) That I haue read  
of the Angell smiting, but that euer God made Corruption his messenger, I read  
not Pag 5. (d) That I haue preached at the funeralles of diuerse who heard the  
said stroke of the Angell, felt it and caried in their bodies the print of it, Pag 6.  
(e) That this stroke of the Angell, is abfolutelie mortall and deadly, Pa. 6. (f) and  
that the same is not infectious, P. 6. (g) That the hiding of the wretched, prov.  
a 2. 3. from the *Enn* he feerh, is no couer corporall but spirituall. P. 7. (h) That to  
one walking in Gods way and leaning on his promise, there is no need of Locall  
flight, P. 8. (i) That every-one perilous of the pestilence, haue bene found not  
to apprehend Gods particular promise for their deliuerance, Pag. 10. (k) That  
the wicked then escaping shew plainly, that they had a faith in God for apprehen-  
ding

ding the promise of deliuerance, Pag. 11. (1) That both the Magistrat and minister are to byde by their charge, till the Angell put vp his viall of pestilence, P. 17. (2) That the Example of shunninge the Leprosie, Levit. 13. (alleged in the book set out by Order from his Maiesie) is but Ceremoniall and no commaundement to vs: and that they which to that purpose alleadge it, bely the scriptures and abuse their brethren, Pag. 18.

By all which *of Suspition and dangerous Propositions*, but especiallie by myso earnest and diligent conſutinge of 1. the place of shutting vp the Leproux, and 2. the place of the Prouers, where it is said, *The wife man ſing the Euill, hideth or withdraweth himſelf from it*, I haue giuen then occaſion to conceaſe, as if I would willingly haue them perſuaded, 1. That the plague (as being the immediate ſtroke of an Angell) is not infectious & therefore not to be ſhunned. 2. That the caſe of the plague is ferre otherwife then that of the leproſie, and ſo the ſounda not to forbear the compagnie of the ſick, and the ſick, to mingle themſelues in the compagnie of the ſound. 3. That they which had charge of City, Church or familie, were to byde by their charges, and not to hide or withdrawe themſelues during the Infection. 4. That they which died, died for want of faith, and that the wicked that escaped, escaped by meaſes of their faſh.

In giuing of which occaſion, becauſe it cannot be, but it tended to the hazard and periſhing of manie that heard me, *I being brought to ſay myne arrow*, do now acknowledg my great ouerſight therein. And to auoyd all ſuſpition and doubt of my conceit concerning theſe points, I do now in plaine and direct termes profeſſe by theſe preſents, that myne opinion is.

That how ſouer there is no mortalitie, but by and from a Supernaturall cauſe, ſo yet, it is not without concurraunce of naturall cauſes alſo, for the moſt part. And that as the former is by faſtinge and prayer and ſuch like ſpirituall meaſes to be remoued; ſo the latter may and ought to be auoyded by naturall courses and meaſes. And I clearelie and exprefſie hold the plague to be infectious and that it is moſt expedient for the parties infected, to be ſeuere and ſhut vp (*they haing thingſ neceſſarie and conuenient provided for them*) expedient alſo for the ſound to forbear the compagnie of such as are infected; as alſo a lawfull and honest meaſe to eſcape the receauing of like contagion. That a fauifull Christian man, whither magistrate or minister, may in ſuch tymes hide or withdrawe himſelf, aſwell corporally as ſpiritually, and vſe locall flighe to a more healthfull place (taking ſufficient order for the diſcharge of his function) Belidies, that neither all that eſcape at ſuch tymes haue faith; nor that all that dy, want it. And laſtlie, that it was *no aduised part* of myne to affirme, that thoſe blue marks ſeen in any dead bodies. (*If any ſuch were ſene*) were the prints of the Angels blowe: or that this is the manner of taking the plague, viz. that after the Angels blowe, our Corruption is raifed vp ouer all ouer bodies, as muſde is in a poole by ſtirring of the water, for both which, I neither had nor can haue anie good warranſ.

## II. Part of the Anſwere.

**A** Las Maiftre Deane, I could wiſh, that in compiling your Ex- tractions from my booke, you had tended your owne ſoule, but as I doe at the penning hereof. Where I burnt no holes, you.

Doctor Andress. His

you haue painfullie trauailed to bore holes. Your hand (vnknowing me or my cause) was fiste at the warrant of my commitment,

" And if the warrant were fully ~~at eleven~~ before I was al ked the question, Is it true that we haue? and therefore in the second place, you haue trauailed to make good your act with man, which never can be iustified with God. Would you haue bene contented, that others should haue preſſed all ſpoaches deliuered by ſom on your ſide, as, *This Church is the Churche of S. Paul; and this day, is the day of S. Stephen, &c.* Michael is a created Angell, &c. Under the Law, every Sacrifice deliuered to the Priest a particular confeſſion of Synne, and the equitie continueth in the Ghoſpell to our Priſteſ, &c. If ſuch doctriue were but reaſonable preſſed, would they not looke more towards Roma then England? But I am otherwife dealt withall. For ſomtymeſ my wordes are corrupted, ſomtymeſ cut of by the waste to the deſtroying of their ſence: ſomtymeſ, ſom clause of your owne threſt in as if it were myne; and ſomtymeſ Doctriue foitſed in (by way of enforing me better) which was never denied of me, but in deed taught of me. Touching theſe brieflie, and then I will deſcende to an Examination of the Doctriue.

Passing by the pages as ſomtymeſ not rightly nombrēd in your   
\* A three-thillings co- " three-thillings copie (for I haue not dared to alter anie thing of  
ſtie. that which the Registers man hath drawē) I com to the particulares.

(a) The first place conneth thus in my Book: *The diuine Scriptures doe ſhewe not onelie that ſinne is the pronouking cauſe (and ſpeciallie, ſin vniuerſall) but also do ſhewe that it is a ſtroke iuſticed from without, and that by the minifterie of an Angell, &c.* Herein I ſhewe both the cauſe of that pestilence which the ſcriptures deliuer vnder the word *Deber*, namely that it is ſin: and ſecondlie, that the Executioner of that kynd of plague is the Angell. The first you ſkip ouer, that tendeth to the explication of the ſecond, and vrge the ſecond as a daungerous poſition. I pray you, what daunger or error is there in ſaying that the ſcriptures doe ſhewe that the Angell of Iohouah did from without iuſtice this ſtroke? Do not the ſcriptures teach that? If they do, & who knowes it not, then make your quarell with the ſcriptures and not with me. They will preoue you rather a daungerous collector.

(b) The ſecond place conneth thus in my booke: *Nor is it for other*

other cause, that the holy ghost telleth us of Aaron and David interceding by prayer in *Numb. 16.* and *2. Sam. 24.* and not of any corporall flight or naturall courses. Here I haue layd downe the Hy-priest and the great King and Prophet their behaviours for remouing the pestilence. All that you leaue out. And yet in that you take, is there any yntruthe or daunger? Do the scriptures not lead vs to an higher cause then *Galen* or any prophane Gentile could teach? And doe not the scriptures teach, both the stroke to be supernaturall, and the remedie also to be supernaturall? Thus you whip the Scriptures upon my backe (as contayning daungerous assertions) as will anone appeare in the triall of my doctrine.

(c.d.) The third and fourth be well repeated, and wilbe cleared from being daungerous.

(c.f.g.) So will the fift, sixt and seauenth.

(h) The eight speach is in my booke thus: *For walking in his way, that is, in the way God bath called him unto, and leaning upon his promise, what need is there of locall flight or couer?* <sup>"Psa. 91.6."</sup> Thus I aske the question, that so I might bee informed of any that could and would: but you deliuere it *affirmatively*, because your studie was how to entangle. But to your collection anone; although meane time you had done better, to haue put downe my wordes in their owne kind.

(i) The ninth place, in my booke is thus: *Thoug<sup>t</sup>h they haue not lacked faith for their eternall iustification & finall saluation, by vertue whereof their flesh resteth in hope of an happie resurrection, and their spirit is gone to God that gane it; yet bath every one perishing on the pestilence bene found not to apprebende this particular promise;* which a little before I called the *temporarie mercy*. Now, you haue left out all the expositorie wordes, and heere doth so deliuere the last clause (as also afterwardes bringing me in to conclude, *that they which died, died for want of faith*) as the Reader can not conceaue, but that, I deny them to haue *fauing faith* that dy of the pest. In this place (as will appeare) you haue laboured to bring a darknes vpon the face of *Gosben*, which cannot be.

(k) In the tenth place, I speake *definitely*, of some wicked: you *indefinitely*, as if I spake of all wicked escaping the pest.

(L) The eleventh speach ronmeth thus in my booke: *It (namelie the Lords mercy) shoulde teach Magistras & minister with David*

to byde by their charge, and to intreat mercy for the sheepe of his pasture, till the Angel put vp his vyall of pestilence. You leauue out the authoritie of Dauids holy act, as if there were no warrant for my speach: and seconde, you conclude in my behoofe absolutelie, as if at no hande, "no magistrate might depart such a place; whereas I conclude from Gods mercies then largely extended, that such should stay and intercede by prayer: that is, for sense, that they shoulde rather stay then flie, considering his mercies then mixed with iustice. But to the doctrine anone,

<sup>“</sup>Compa-  
red with an-  
other speach  
of M. Doct.  
Siter.

(m) The twelte place as badlie collected and concluded; whereof after in the doctaines examinations: and that which is worse, you haue foisted in this parenthesis of your owne [*alleged in the booke set ons by order from his Maiestie*] in which claue you but laboure to set the Magistrates sword vniustlie against me. God lay not this blood-thirstines to your charge. For all these particulars you shall by and by haue me to retурne in a faithfull and direct answere. For the full discouſſing whereof, as I must of necessitie somtymes (to satisfie rude obiections, vnworthie your eares) let my pen run at more libertie; so, in that I craue your iudicious sufferance. Meane tyme I must acknowledge, that howsoeuer your Exceptions bee not right, yet one (I know not his name) had (the same day wherein you afterworts were appointed to deale in my busines) filled my Lo. Bish. handes (I thinke) with fiuetymes moe exceptions-against my saide poore Booke, not sparing anie page thereof (*ni male memini*) nor yet the dedicatorie Epistle. H: with the poore man in the Ghospell saw men but as trees, and with "Zebull, he conceaued an armie to be but the shadowes of the mountaines. *Ebriosi omnia vntant*. Amongst other his learned extaſtions, this was one, namely, that *Clapbaw*, pag. 1. shoulde m. licentious and wickedlie affirme, That all such as preſled physick for the plague, were Atheiſtes. Whereas I wonder, how any but an Atheiſt durſt attempt to falſen ſuch a thing vpon me. As it may be, I understand the grounds of Physick better then he, ſo I cannot reuerence that ſtudie (with me, next Diuinitie, and hath bene aboue 20. yeares) leſſe then he; but it is poſſible, more then he. I desired then of my Lo. Bi. a copie thereof, with promiſe to answere it by Confutacion or Recantation; whereto hee anſwered thus: *Asu, then wouldest hanis to make another booke of, wouldest thou?*

### Protopopocia answered.

ibou? "Thon shalst not. In the end of the same Session, you were appointed as before, which doublets was, for that my Lo. Bishop iudged the other but a foolish ridiculous worke: and I could wish that yourselfe had dealt more plainly. But to the maine matter.

33 great reaſon, for the copie  
must yeele 3.  
ſhillings, and  
the Antwer  
ſhillings, and  
the othe 6.  
pence, before  
the copie paſ-  
ſed out of  
their hands.

That no particular be omitted, these Heads shalbe handled.

1. *The sorts of plague.*
2. *The Angels stroke.*
3. *His stroke mortall.*
4. *His stroke not infec-  
tious.*
5. *The cure thereof,  
prayer, &c.*
6. *That there is a na-  
turall pest.*
7. *How that is infec-  
tious.*
8. *The cure thereof by  
Physicke.*
9. *That the two sorts  
of Pest be vndistinct  
for externall no-  
tice, &c.*

These 3. pointes  
Maister Doctor  
skipped ouer,  
that the Reader  
may judge I  
taught them  
not.

10. *That flight prevents  
not the supernaturall  
stroke.*
11. *That flight from the  
second, way dannger  
the places fled to, &c.*
12. *Magistrate and Mi-  
ſtress flight, what to  
be thought of that.*
13. *That Faith is propo-  
ned for escape.*
14. *Such Faith is not pro-  
perly miraculous. &c.*
15. *That the wicked may  
have faith givē for ob-  
tayninge Tempora-  
ries, &c.*

These points I aggresse to cleare, vpon occasion of the secondo  
part of Mai. Doctors *Protopopocia*, aforesaid: and the Father in hea-  
uen (for his deare Sonnes sake) assist me therein throughlie with his  
holy Spirit. Amen.

### I. Head.

#### Touching the sorts of Plague.

**P**lague and Pestilence are not Conuertibles: for though every Pestilence be a plague, yet every plague is not a pestilence. The reason is, because the word plague is of more large significati-  
on. Egypt had ten plagues, not ten pestilences. Nor when we speak

of pestilence, can we properly speake of moe then two sortes, the first *supernaturall* beyond our Reasons pitchie, the very amazement of Naturians: for (as Doctor Bilson well teacheth of *Feare Supernaturall*) there can be no cause concluded of such an act as is Supernaturall and mysticall. The other is *Naturall*, within the reach of our reason. This distinction, is said to haue bene taught of Master Doctor him self in his Personage-church of S. Gyles without crip-plegate. This distinction is taught plainly in a *short Discourse* (in forme of a Table) touching the causes and cures of the plague, Writ-ten in Latin, and translated into English by R. B. Thus he there wri-  
teth: *God in sending the plague, useth the ministrie of Nature and his Angels, whence it is, that there is a twofolde kinde of plague, the one Naturall, the other (to speake somewhat impropertly) Supernaturall.* That he takes the latter to be somewhat impropertly so termed, it is, because we cannot speake of God and his Angels working, but we must speak impropertie, and yet truly: for *Improprietie & truth* are so farre from being contraries, as they very well stand together throughout the whole body of scriptures. Of this Supernaturall pest, one saith thus; *In this case, the plague commeth (as it were) by the commaundement of God.* But touching the other kinde which is Naturall, he giueth two grounds of it, Corruption of ayre, and cor-  
rupt humours in mannes body: making from thence two kindes of naturall pestes. Nor can any Scholer discourse of the pestilence, but, although he fall not vpon the *Termes*, yet hee must fall vpon the thing which administreth the equity of the termes. *Naturall & Su-  
pernaturall.* What plague but the Supernaturall can bee meant by Mai. Feil-ton when he intimateth *The cause thereof not to be Ele-  
mentarie, that is, not to be derived either from fyre, ayre, earth, or  
water?* What else meaneth Ma. Cupper vpon 2. Sam. 24. when hee  
saith, *This plague came not by any Carrier or Transailler, or by any in-  
fected persons, &c. but it was sent suddenly from God?* And what  
is it else that causeth the learned Physitian Fernelius to cry out, *Hi  
sunt morbi quos sepe dixi causam occultam habere, &c.* When Fer-  
nelius, Paracelsus, and others by necessarie consequents bee driuen

Bi. Bilson in  
his Survey.

• Walter  
Cary in his  
farewell to  
Physick.

• Rog. Fen-  
ton in his spi-  
rit. perfume,  
part. 2.

• Paracels.  
lib. 2. cap. 2.  
Dr. Tref.,  
concludes  
it so.

*This plague came not by any Carrier or Transailler, or by any in-  
fected persons, &c. but it was sent suddenly from God?* And what  
is it else that causeth the learned Physitian Fernelius to cry out, *Hi  
sunt morbi quos sepe dixi causam occultam habere, &c.* When Fer-  
nelius, Paracelsus, and others by necessarie consequents bee driuen  
from the earth and ayre to seeke a cause (and an hid one) aloft in  
the heauens they know not where, for effecting the Capitall pest; they  
must then necessarily conclude that pest. *Supernaturall*: as we  
will

will easilie graunt another sort of pest to be inferiour and physicall. But Mai. Doctor him selfe doth afore admit the distinction in sense, when he concludes som strokes to be from God *with* concurrence *of* naturall causes, and som *without them.*

## I I. Head.

## Touching the Angels stroke.

**T**HAT it pleaseth God to vse the ministrie of his Angels for so smiting people, the text is evident in 2. Sam. 24. for there it is said that the Angell did so, and that Dauid sawe the Angell so smiting the people. The like is vnderstoode of the Lordes forme of proceeding with the first-borne of Egypt in Exod. 12. as also with the Assiriam armie in 2. King. 19. 35. *"It is cleare (saith one) that sinne being the true cause, the Angels are made ministring spirits to powre out the violes of Gods wrath on any people or Nation."* The Tab-ble entitled, Lordes forme full to London. But a certayne Preacher being pressed at Table with a poinct touching the Infection, it is said, that for helping out a lame doctrine, he burst out into a flat deniall of any Angell beeing so employed in our dayes. Indeed, that is a ready course to teach any thing & proue nothing: for in what place of the new Testament hath God denied so to vse his Angell in the latter tymes? The 7. Angels in the Reue-lation sent forth of God with Vials of plagues, will teach any man the contrarie. I marauiale not, though such a one wilbe a *Precisionist* till it com to the push of loosing living, but to auoyde that plague, wilbe readie then to tell another tale. God be praised for giuing to vs a King of better judgement. He could speak thus in the Parle-ment house: *It did not sooner please God to lighten his hand and re-lent the violence of his devouring ANGL against the people of the Citie, but as soone did I resolve to call this Parliamēt, &c.* Wher-in he openly protestes his royall faith for the Angells stroke. I once (vpon occasion) putting my Lo. Bishop in mynd of this speach, he replied thus: *By my faith, I thought as much that he would catch this:* The B. othe, and indeed it is worth the catching, or rather, a reuerent receauing. He that will denie the Angell of God in our tymes to be so employ-ed, is not only against the Scriptures, but also against all Divine

Writers and Teachers. If his Assertion were true, then himself and all other our Preachers in pulpit discourses of the plague, haue but wrested Textes and abused their hearers. But such a one may stand as a stock, when others shall flourish as Cedars in the court of our God. Let this Paragraphe then temayne vnmoueable, namely, that the Angell of God is vised for inflicting the supernaturall pest, properlie termed *Deber* in the old Testaments language. Whereto I may adde, that the print of an hand left vpon som Bodys (whereof Mai. Doctor makes an *IF*, it hath bene authorized in Ma. Hollands booke to the preesse againe and againe, for a Report *not fabulosus* in his judgement: and I may advisedly say, that he was much vnadvised to carpe at that, which as it hath bene soberlie testified of many of Gods people, so neither can haue any naturall cause shewen therof, but in all probabilitie referred to the ministrie of an Angell. Whereto I adde also, once againe; That I haue read of the Angell smiting, but that euer God made corruption his messenger, I read not.

### III. Head.

#### *The Angels stroke mortall.*

**T**HAT the Angels stroke in the owne kynde is mortall & deadly, it may appeare by the stories in Exod. 12. 2 Sam. 24. 2 King. 19. 35. where (in all probability) euery one died that was so smitten. Nor otherwise can it be iudged of the six weaponed Angels their aet (howsoeuer it may be mytically expounded) which are commaunded (euin in the bearinge of the Prophet) to goe out and destroy old and yong, &c. in Ezek. 9. *Theophrastus Paracelsus* discourses of the Pest, doth affirme it to be Supernaturall as afore, & then exquirieth the next cause in the Planeticall heauens (speciallly in the staires prophanelie termed *Mars* and *Saturnus*) assimilating the to a flint, from whence by the Lords stroke, a sparkle of fyre descendeth into man, as into Tynder, which setteth nature on flame to destruction. This Planeticall starke in Diuinity, is the Lords Angell, <sup>• Paracelsi de pesti cum & his aet a stroke from the heauens, that flames vnto natures ruine. addit lib. 2.</sup> *Pestis ab ira Dei est. Hac quædam est, tam in chm ago nihil n-* gold

*qui hader, quoad sanitatem.* That for the Chymist, and measured by Theologicall sense, to very good purpose. Further, One whose booke hath ofte of my Lord Bi. bene cast in my teeth as croſſinge my judgement, he writinge of the Plague and Leptosie by way of comparison, saith: *The plague is more daungerously contagious than the Leprosie which is not mortall.* I will not vrge pag. 8. how physicallie he here speakeſt of plague and Leptosie. Mai-Holland haſtinge taught that the learned cannot fynd this pest to arise of anie elementall quality in nature, he therefore concludeth it to be a mixt malady (that is, both supernaturall and naturall: for ſaith he, if there were no naturall caufe, then thone whome the plague hath infected, cannot doubtles ſo much as be eafeſt, much leſſe healeſt by naturall remedy. So that it followeth hereupon, that no pest Supernaturall is in the kynd curable by any naturall meaneſ: but that which is eafeſt by the Angell is Supernaturall as aforē: therefore that of the Angell incurable by naturall meaneſ. He that will holde with the former, that the plague is Deadly, muſt of neceſſtie thus cleaue vnto ſpirituall remedies and deſpaire of theſe which be naturall; or elſe expeſt no remedy for temporary life at all. And he that will with the latter will holde, that one and the ſame malady is mixt (that is, is Supernaturall and naturall) muſt of neceſſtie concludē, that for curing that one malady, there muſt concurre both phyſick ſpirituall and naturall (the naturall for the naturall caufe, and the ſpirituall for the Supernaturall caufe) or elſe there can bee no euration without a miraclē. So men entangle themſelues, that will write of caſes vntuſtudied. To anoide theſe extreameſ, the ſafest courſe I ſee, is, to hold that the Lethall kynd of pest, is that particular ſtroke of the Angell, againſt which there is no naturall remedy. In reſpect of which deadlynēs it is, that Dauid in Psal. 91. 7. intendeſt the Angell killing a thouſand on his one hand, and ten thouſand on the other. Such conſideration cauſed the Learned Mollerū, not only to conceaue the Angells ſtrokes deadliſtneſs to be underſtood vnder the epithets of Lyon, Aspe, Dragen (as haue alſo ſome of our owne Preachers from him) but alſo to concludē thus: *"Non enim eſt aduersus hoc malū praefentius aut efficacius reme- diū, quam quod hic proponitur. Quid enim humana praſidia aut me- dicamina poſſiſt hiſce annis, non ſine mulcorum geminū & dolore ex- perti*

Molleſ. in  
pt. 91. 6.

Paracelſius

reſemblēth

pestilēe for *pestis sumus* : There is not (saith he) a more present and efficacious posson to an remedy against this euell, then which in this Psalme 91. is pro-  
 Aspe: & for pounded. For what humaine helpes and medecins haue bene able to  
 being borne effect in these tymes, we haue experienced with the sighing and grie-  
 mothes, to vance of many. So far he, with approbation of *Beza*, and who not?  
 the *Balustk.* *Nascitur Baf-*  
*lous ex voto.*  
*la patria.* If the good man after long experienced courses against the Angels  
 strokes-headlines, haue thus concluded, that the medicine is to be  
 found in this *Psal. 91.* as a Soule wold not be found to com home  
 by weeping-crosse (& so a Clerk-frend of myne in litle S. Peters nere  
 Pauls wharfe, not long before his death did seriouslie affirme vnto  
 me) then Clapham must never recant the assertion, that *the Angels*  
*stroke is absolutely mortall*: that is, in it owne kynd, deadly. So that  
 the Recouery of such a one, must be miraculous as was that of  
*Hezekiah*: though that which is impossible with man, is possible  
 with God.

#### III. Head.

##### *The Angels stroke is not infectious.*

**I**T is against the order of Scholes & Courts for a man to be put to the proofe of the *Negative*. And secondly, it is against the lawe of Diuinity for a Preacher to be tyed to dispute of *naturall infection*. In which respect, Mai. Beza verie wisely in his argument vpon *Psal. 91.* doth desire *Divines* not to take in hand that *disputation* (which ought to be sent to the *Schooles of Physitians*) whither the pestilence be contagious or no? But rather to beat into the myndes of men, the doctrine which is so necessarie and godly; set forth in this *Psalme 91.* And indeed, it is the Diuines office to teach *Enitatem à Deo*, & the Physitians to teach *Enitatem à Natura*. In the first Edition of my said traduced Epistle, I had not medled with *Infection*: but after I was in prison and vnderstood that it was to be reprinted, I sent a fewe notes to be added a part by themselues; wherein (for som necessarie respect) I deliuern this assertion, *The Angels stroke is not infectious &c.* If I had saide, *The plague is not infectious*, then doubles the Assertion had bene dangerous. But as I taught that the Angels stroke was not infectious, so in the same place I taught (wherof  
 after

after to the shame of slaughterers; that the stroke of naturall corruption was infectious. But to the clearing of the present Paragraphe. Infection is *proper* or *improper*. Infection improper is such a tayne or gust of corruption as is *noysome* onely to nature; but infection properly vnderstood, \* is such an euill in one, as begets the very <sup>See Doct.</sup> same and as *daungerous* effect in the infected, as resideth in the infector. Euery Contagious thing is noysome, but every noysome <sup>Lodge his</sup> thing is not contagious or infectious. The proper sense of infection <sup>b. of the p. ch. 1. or 2.</sup> is here, therefore to be pressed. Then thus. All infection falleth without <sup>Quest. and</sup> the compasse of naturall causes: But the Angels stroke (as afore) <sup>Antweres,</sup> falleth not within the compasse of naturall causes, therefore the Angels stroke not infectious. Till this one Argument bee answered, I <sup>Chap. 3.</sup> might so stay further discourse. But yet a little more. Looke how the Angell acted in Exod. 12. 1. Sam. 24. 2. King. 19. Act. 5. &c. so the Angell acteth in our tyme: but in all the Recordes of Scripture it is only probable, that the Angell acted death on persons particularlie, without setting one to infect another vnto death: therefore so the Angell acteth in our tyme. Ma. Doctor before hath taught me to say, that howsoeuer there is no mortallitie but by & frō a supernaturall cause, so yet it is not without cōcurrence of naturall causes *for the most part*. I graunt that for the most part it is so, but not *awyses* himself so grauntereth. Now seeing there is an exemption frō the General rule, let one Speciall be the stroke of the Angel aforesaid: for I find not any one in the scriptures more propable, nor to my remembrance any so probable. If the Angell smiting one, that partie smitten should naturally so smite another, then *Ananias & Saphira* might haue infected som other vnto death. Thē the Prince *Pelatiah* (that mock-prophet) had daungered the Prophet and al Ierusalem. Then Dauid had not needed to *se* the Angell smite moe but onely one. Then the Angell in *Ægypt* needed not to haue gone from house to house (as in Dauids tyme from *Dan* to *Beersheba*) but haue smitten som few houses, and haue left them to infect the other. As the Angels pest in Psal. 91. is (in the judgement of many learned) represented by the Lyon, Aspe and Dragon for the deadlynnes thereof; so, well may it be also, for that as the Lyons mortall blowe, or Aspe and Dragons poysone immitted into man, doth not run out of that man so smitten and poisoned to death, to the infecting of another in like

or the same sort: even such also the stroke of the Angell, killing the particulars smitten of him, but not in such sort infecting another. Let me heare now what Aduersary can say asmuch for the *Affirmation* (namely that the Angels stroke is infectious) as I haue saide for the *Negation*, namely, that the Angels stroke is not infectious; and then he shall heare more from me.

## V. Head.

*The cure of the Supernat. pestle, is prayer, &c.*

**A**ll reason vrgeth, that a remedie must be of like nature with the maladie. As naturall weaknesses must be cured with naturall meanes, so supernaturall diseases with spirituall or supernaturall remedies. For as the Bodies thirst cannot properlie bee quenched with the spirituall exercises of prayer, preaching, &c. so, neither can the Soulies necessarie be properly supplied with fish, flesh or the like. *Simile, simile sibi querit.* The meanes whereby God was well pleased for his Angels passing by the Israelites houses vnsmitten, was their Faith testifed in their religious celebration of the Passouer, the way wherein they then were appointed to walke; even as the prophanation of the Sacrament was vnto the Corinthes a cause why som were sick, and others falne a sleepe, the sleep of all fleshe. The meanes whereby the Lord was well appeased in the wildernesse with Israel to the staying of the plague, was *Aarons* humiliation in faithful prayer. The meanes whereby Dauid obtrayned of the Lord, that the Angell should put vp his sword from killing, was his sacrficing to the Lord, in the said earnestnes of his Spirit. " Salomon, dedicating the Temple (a Figure, first of the one Churche her mysticall vniōn: and secondly, of euery faithfull soule becoming a Temple to the Ho. Ghost) it is his Institution by diuine Prophecie, that

**¶ 1 King. 8.**

*¶ Ille orat in Templo Dei qui orat in pace Ecclesie, in unitate corporis Christi. Aug. in psal. 830.* *¶ Ille orat in his owne heart, and stretch forth his bands in the same house (that is to vs, ¶ in the mysticall unitie aforelaide: but we are in all distraction, and therefore no manuaile though we pray and goe without) that then he in heauen, in his dwelling place would heare and be mercifull, and do to every man accordinge to his wayes, &c.* By all which appeareth, that the proper meanes of remouing

ving the Supernaturall pestilence DEBER, is prayer in humilitie & vnitie of spirit, which is the peculiar sanctifier of all other spirituall dueties. What is else that our Church and every Church intendeth, when they appoint publique fasting & prayer for remouing of the pestilence? What else meaneth our Common seruice booke to vrgo all to pray thus: *From the Pestilence good Lord deliuer vs?* Not was it vpon other groûd, that one in a printed Table (erected in many houses) teacheth people to pray thus: *O then let thine Angel stay his hande as he did at thy merisfull appointment, when David offending thee, save the sword ouer Ierusalem. Let the doores of our heartes be sprinkled with the blood of that immaculate Lambe Christ Jesus, that the Slayer may passe by vs, as he did when the first borne in Egypt were smitten with the pestilence.* Thus Scriptures and Churches teach the point, and yet Ma. Doctor taxeth it for a dangerous assertion, namely to say, *That the Holy Ghost telles vs of Aaron and David interceding by prayer in Numb. 16. and 2. Sam. 24.* and not of any Corporall flight or naturall courses. Can he finde in these places anie corporall flight or naturall courses practised and preuyaling against the Pestilence Deber? If not, then why would he haue a e to recant it? Must I recant the Scriptures? Pitie but such Diuines should be Iustices. Recant Scripture? My Lo. Bi. and hee shall first pleasure the Romanist with drinking my blood.

Aaron ran into the midst of them: not from them, Numb. 16.  
They will imitate Aaron in some things: but not in that.

## V I. Head.

### There is a naturall Pestle.

**I**T hath bene aunciently & much disputed, whither by the vrine iudgement can be giuen of the pestilence? Plurimi negant, the most deny it saith the very learned *Reusnerus*: and their reason is, *Cum illa sint similes Sanis*, for that their vrines are like to those of sound and healthfull persons. But himselfe afterwardes concludeth, that iudgement thereby may be giuen. Not to giue vnto him more affirming, then vnto them denying, I think I may protest that both sides speake well, if so they will respect the first distinction, namely, that som pestilence is Naturall, and som Supernaturall: the supernaturall stroke hardly (if at all) to minister the meanes of iud-

gement by vaine, because such a one hath a Supernaturall power working vpon nature, beyond the regular Crisis of nature: and the Naturall stroke fit enough to minister a reasonable ground of iudgement, because it worketh palpably and regularly vpon nature. But

¶ Alleged against the being of a Naturall pestilence, an exception may seeme  
by Ma. Holland in his  
to arise from *Fernelius*, sith thus he writes: "The putrifaction of  
the ayre which ariseth from vnciane streetes, &c. at may cause some  
of the common and ordinary diseases among the people, but this  
alone can never breed the pestilence" [ *Ad pestilenciam interdum*  
*confert & incrementum addit, as illam non excitat potest, sed causa*  
*altioris hoc opus est* ] this giueth greater strength to the pestilence &  
increaseth it, but cannot beget it; for that is the worke of an higher  
cause: (or as Ma. Holland termes it) of some higher power. Whet-

in he plainly teacheth, that the pestilence is not begotten by corru-  
ption of ayre so much talked of (for such diseases he calleth but *E-  
pidimique*, or vulgate) but that the pest hath some higher (and as  
before he spoke, lom more secret) cause thereof. Who will easily  
oppose to a Christian Physitian so generally receyued with honest  
applause? And if we receaue him, how shall we doe to satisfie many  
other learned Physitians, who haue determined that some pestilence  
groweth from the corruption of ayre? That which cauleth *Fernelius* and others with him to hold, that the Pestilence bath no evi-  
dence to spring from Naturall corruption, is, for that no certaine  
naturall meanes or medicine can be found, any thing fitting the pe-  
stilence. ¶ *Thucidides* speaking of an huge pestilence amongst the  
Atlenians & about *Lemnus* with other places, he testifieth that the  
Physitians fell before it; that no Physick (*neq; alia vila hominum art*)  
nor any other art of men could preuaile with it. Yea, *sive pro mun-  
se in vicem non adirent, sive adirent, destituti peribant*, whither for  
feare they kept apart, or came together, all came to one, they peri-  
shed. *Euagrius Scholasticus* recordeth a pestilence (about eleauen  
hundre. yeres since) that generally infected the whole worlde,  
which continued the space of 52. yeres. He addeth, that it was mixt  
with many other maladies, that whomsoeuer it tooke, it dispatched  
them, within 2. or 3. dayes at furdest, but in such sort and of so per-  
fect remembrance, as if they had not bene sicke at all. Such forme  
of the pestes triumphing over all sortes of people indifferently, it

¶ *Thucidides*.  
hist. lib. 2.

¶ *Euagrius Scholasticus*.  
bb. 4. ca. 28. recordeth a pestilence (about eleauen  
hundre. yeres since) that generally infected the whole worlde,  
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fect remembrance, as if they had not bene sicke at all. Such forme  
of the pestes triumphing over all sortes of people indifferently, it  
hath

hath caused som therefore to conclude but one kynde of pestilence and that supernaturall, howsoeuer affected with varietie of Symptomes.

Others againe, perceiving that naturall medecine preuaileth with som in the Pest-time, who seemed to bee smit with the same disease, haue therfore concluded, that som Pest is Naturall or derived plainlie from corruption of ayre and the like. To reconcile which two sides, I see no better way, then that they admit the former distinction, namely, that som pest is Naturall, som Supernaturall, and that both of these sorts in such visitations concurre togither; the cause of the one *Latent*, of the other *patent*: the one in nature Curable, the other not; howsoeuer it may be that the Naturall being but a Predissequist to the Supernaturall, it be so termed *Pestilence*, but improperly: specially, if it com to be compared with the Diuine *"Debet"* turned of the Septuagint in Greeke, not by the naturall terme *Loimmos*, but by the spirituall termes of *Logos* and *Pragmas* as elsewhere I haue yrged.

But stay, hath Claphā before this taught any other sort of plague sauing that of the Angels stroke so presse of Mai Doct. before? Yes forsooth, as may appeare in both my former booke: for where Ma. Doctor pulleth vp the first alone, he might haue pulleth vp the second also. But he, to make the hard forme of proceeding to seeme good, doth cul out euery clause that speaketh of the supernatural plague, and of purpose skippeth ouer the other; that so his Reader might falshie think, that Clapham denied the *being* of any naturall plague, and so consequently to gainsay all naturall safegarde: But thereof more plainly in the two next chapters.

whereof  
largely in  
my book of  
Quest. and  
Ans. chap. 3.

## VII. Head.

### *The Naturall Pest infections.*

**I**N the fourth Chapter aboue, I haue put downe the diffeſt ſenſe of *Infection*, whereof the proper meaning is this: that ſuch a perſon is ſaid to infect naturally, as who by touch or gulf conuayeth the ſame euil into another, working the ſame effect. The word conuagious (of *Contingo*, to touch togither) is likewife uſed. Now, it

being graunted, that *Prurigo, pustula quæda, Variola, Gallicus morbus*, and other well knowne maladies, be in their kind more or lesse infectious; what should let, that the same may not be affirmed of the Naturall pest, whose corruption (in all probabilitie) must equalize the former; specially if it be remembred, how living Birds somtimes applide to such, doe become poysoned to death. *Enagrinus* (the noble-man schoeler of Antioche) in the report of the aboue-said pestilence, doth affirme, that *some gott the sicknes by lying together; some other only by touching and frequentising the infected houses*. And after againe he faith, that *Others which kept companie with the sick, and touched not only the sick but the dead also, were not sick at all*. The same Accidents, a nomber of vs can witnesse. How then (will som say) can you conclude it infectious? Yes, in his owne nature infectious, as be the aforesaid diseases, howsoeuer bridled of God somtymes from infecting, as also be the aforesaide naturall maladies. *Fire is in his owne nature burning, and the Lyons denouring*; howsoeuer the first burnt not *Hananiah, Azariah, and Mishael*; nor the second devoured *Daniel*. Thou wilt reply, then Miracles are common amonst vs in such escapes from infection, and a nomber now teach, that all Miracles are ceased. I answer, many were miraculoso deliuerned last pest-tyme (even in the middest of strongest contagion) amongst the which I and my whole familie and tennine (to Gods praise) may be nombréd. So God saw it good, howsoeuer my Lo. Bishop said it had bene good I had dyed in the tyme of pestiléce. Further, such as denie miracles doe teach miracles; for none more cry out, infection, infection, contagion, contagion; & yet they know and somtymes do teach, That many haue bene deliuerned (euē, out of the Lyons mouth, out of the seauen-fold firie fornace) although day by day, and night by night, they liued and lodged betweene the iawes of infectious soares, carbuncles, blew-meazels. Such therefore stablishing doctrine with one blast, doe puffe it away with another. But of Miracles in another place.

But did Clapham heretofore teach, that the naturall plague was infectious? yea forsooth. But Ma. Deane deliuereþ so his Collectiōns, as if Clapham had denied not only that there was a naturall plague, but also, that there should be in the pest any infectiō. True, but the same pages that lent him this *The Angels stroke is not infec-*

Euage. in  
loco pra-  
dict.

rious, did offer vnto him this also : *The Naturall stroke is infectious.* There in pag. 6. I conclude thus; the first (kynd) is not infectious, --- the second is infectious somtymes more or lesse. --- the first absolutely deadly, as *Hezekiah was tolde*; and therefore such regaining health and life, haue new dayes added, as *Hezekiah had yeares*. *The second is not absolutely deadly, because but naturall in the forme of deriuall, as it befallereth in other corrupt cases.* So farre there. But Ma. Doctor played with my booke, as the King reports of one that from scripture would maintaine Atheisme, alleadging from the 14. Psalme that clause [*There is no God*] leauing out the Antecedent, *The foole said (it) in his heart.* By such a rule, a man may make anie thing of the blessed Bible, much more of Ma. Doctors sermons. I haue a sort of his Lectures by me, hee would be sorie I shoulde so deale with him. *O tempora, o mores.* Let the King and our Church judge whither of vs haue rather deserued imprisonment. But the next Head will make a further discouerie of his forme of Articling.

### VIII. Head.

*The cure of the Naturall pest is by medicine.*

**A**s before, the spirituall stroke had his spirituall salue; so, the naturall malady must haue his naturall medicine. *Sicut milium similis applicatio.* Hereupon it was, that no sooner the Deadlines of Hezekiahs sicknes was remoued miraculoslie of the Lord (for according to that of the Psalmist, *he sent out his Word and healed him, yea he deliuered him from his graue*) for the Lord cureth *Deber* with *Dabar* the spirituall *Loimos* with *Logos*) but immediatly therupon a lumpe of dry figgs [though also to sacrametall vse] were applied to his *Shechinor* naturall soares. But Ma. Doct. carrieth away the matter, as if Claphams Epistle touching the pestilence, were so farre from perswading anie to the vse of naturall helps, as rather it shoulde gainsay the. Mary blame him not, for he & som others hauing borne many of place in hand, as it seemeth that Clapham in the City taught that the plague was not infectious, that it was absolutely deadly, that natural meanes would nothing auayle (and I am perswaded, that if his Maestic had not bene so informed, I could

Psal. 107.  
Qui lethali-  
ter decibit,  
mortuus est,  
etiam vi-  
vit. Paracel.  
de peste, &c.

I could not haue bene thus long imprisned) it therefore stood him upon (if he respected praise with men rather then with God) to skip ouer that which eleated me from such imputations. Otherwise, his highnes might haue bene brought to thinke, that all is not Gospell which som talketh. But to the point,

In the eight page of the said traduced Epistle, hauing vrged the example of Herckiah much like as afore, I adde there this longe speach.

Epist. to the

pest. Sect. 3.

We are not to neglect such naturall meanes as reason and experiance haue found out to auayle, against naturall infirmite [*Deo non obstante*] the Lord not croaking nature. Otherwise, we shalbe found tempters of God leaving our way, rather then faithfull kepers of our way. Reason of vsing naturall meanes (where God barres them not vp) is this: whither the ayre be infected without vs, there never wanteth infection within vs, which is ready to take an head against our heart, if the Lord do not bridle it. As God smiting vs with other maladies (\*threatened in the lawe, sowell as the pestilence) doth not only say, *Let it be*, whereupon the maladie growes, but also hatle that his word working vpon preiacent corruption effected by our syn; so he looketh that his *woord be* satisfied by humbling our selues in prayer and fasting, and that *Naturall corruption* haue the powre prevented or destroyed by natural meanes, he affording them. To say, I shall lyue so long as God hath appointed though I neuer vsē physick, it is as good as this, I shall lyue so long as God hath appointed though I neuer eat nor dincke. As meat and drinke is for the hungry so is physick, for the diseased. For to the necessity of natural physick our Sauior alludeth, whē as for establishing his spirituall physick, he saith, *They that are sick need the physician*, Luk. 5. 31. God hath created the word, prayer and fasting for repelling and killing sinne, the materiall caule of Gods anger; and he hath created physicall creatures for preuenting and curing naturall corruption the materiall cause of our malady & naturall sicknes. So, both the good creatures of God and both to be vsed to his glory: the first for helping and healing our soule; the second for helping and healing the body. God somtymes blesseth the first without the second, to shewe that he is not tyed to meanes; and somtymes blesseth the second without the first, to shewe that we ought not neglect the meane

\* Deut. 28.  
Levi. 26. &c

meanes. But as we haue sinfull soules and corrupted bodies, so, we should vse both for benefiting both. *So much in the third section of my Epistle according to the first Edition: and in the second Edition is more urged to the same purpose apart from this; and Mai. Doctor gathereth his collections from the second Edition.* If herein I haue not deliuered asmuch truth for furthering honest meanes against the naturall contagion as Mai. Deane did, while he was vpon any of his Benefices before his flight from them; and much more then he did after he left som of his flockes to anie hiteling that would com and read a litle seruice to small purpose, then let the King and our Church censure me right sharplie. Hee and others haue made people (yea, Princes of the people) to beleive, first, that Clapham taught the plague not to be infectious: secondlie, that the plague was absolutelie deadly; thirdly, that there was no naturall remedie against the plague (thus wilfully confounding what I plainly distinguisched) together with other fooleries hereafter to be touched. If the Doctor haue thus abused my poote Epistle *spread before his eyes in print*, what marvaile is it though (som idle or preiudicall Hearers) should goe abroad & abuse the Lords people with such sensles fopperies? If I haue failed in this doctrine but of meer ignorance, let me beare my iniquitie so, as never hereafter I may exercise any Church-function. But if others haue not only plagued me with long consuming imprisonment for doing that good whereto themselues had no heart; but also, haue wilfully against my knownen innocencie, gone about to peruerre King, Prince, & people, then let them know, that their deserts are put into the Ballance, & that without timely repentance, God will publikely reprove them.

## I X. Head.

*The two sortes of Pestilence be undistinct according to externall notice, &c.*

**A**S the sacred Scriptures afore haue pointed out plainly vnto vs a supernaturall plague; and naturall experience induceth reason of a natural plague: so, this hath bene the mayne cause of scruple and confusion of discourse in many, that followinge the

E con-

concept of mere Heathen Philosophers, they did conclude of one forme called *Loimos* in neere proprietie, and *Epidemia* in respect of popular spreading; which som of them tooke to growe specially from *Limos* famine; som others of Corruption of ayre, constellations, &c. but not one of them able once to reteach vnto that which Moses teache the Hebrews, and the Prophets in narration doe expounde. The *Septuaginta* (that is, the 70. Lewith Rabbins, by Ptolemie Philadelph King of Egypt appoynted to turne their Hebrewe law into the Greeks language, then the monarchicall and common tongue) they secrete lytwise the vncircumcised in many points of their Translation, and amongst other things in this, by turning *Deber* by *Logos*; *Deber* signifying the *pestilence to death*, and the Greek word *Logos* signifying the *word* (which in the Hebrewe is properly vnderstood in *Dabar* not *Deber*) for that in all probabilitie, they held the "cōmaunding word of the Almightye, to be the cause of that pestilēce *Deber*, without any respect of inferiour naturall causes, and acted on mankind by his Angell (not by *Mars* or *Saturnus*) according to that they had learned in the sacred scriptures; howsoeuer not denying the naturall euill accompanying the same.

As the Supernaturall plague must be held from scripture for vnfallible; and the Naturall plague must be held by physicall reason: so the question is, how these two shall not only in sensē be distinguished, but also, by euident externall markes notisified; so that one may know, which is this and which that? I answer, (as \* elsewhere I haue) that to my externall sensē it appeareth not how to seuer the; for people are ordinarily killed with the first, and somtymes also by the second: for no small disease, but by accident it may bring death.

\* In my b of  
Ques. and  
answ.  
\* 2 King. 8.  
abrahā richēb  
turned of  
Tremellius  
thus; omni-  
no resul-  
eere posse.

As \* *Hazael* K. of Aram his sicknes (whereof the Prophet had said, *He may recover*) it became mortall, by reason of Bēhadad his prea-  
turing of a cold wett cloth vpon his face. To turne the text there, *hee  
shall recover*, must either be a flat corruption of the Text, or at least  
(which I dare not admit, seeing the Prophets bodnes and playnesse  
is there euident) a making of *Elisha* a wilfull direct lyer. Further,  
Common appearing Symptomes or Accidents falling often alike to  
the incurable and cured, &c. I know not how to giue an externall  
firmed difference for denoting this from that, more then Daniel  
in Chap. 7. knew how to resemble his fourth monstrous devouring  
Beast.

Beast. God then for our sinnes sake (or otherwise) hauing kept from our ey the speciall or formall outward difference, it behoueth vs in such tymes of Pestilentiall visitation, to vs both sortes of physicke, the spirituall in respect of the Supernaturall euill, and the naturall in respect of the physical euill: that so in neglecting neither, a good conscience may be kept in both. For such an Epidimique visitation is as a *Chaos* of many concurring euils, whereof the Supernaturall is as " *Primum Mobile*, or as the Spirit that moueth vs on the face of such waters and afflictions, all the rest receauing vigour and spirit from it. *Ex Christo duplex medicina emanat, Herba & verba,* (Paracels. lib. 2. cum additione de peste, tract. 3.) out of Christ floweth two sortes of medicine, *Herbe*, and the *Word*: both these would be vied where both sortes of diseases are ioyned togither.

"The *Art*  
*Mover of the*  
*Spheres.*

But herewithall, let me not forget to admonish all of one notable euill committed generally at such tymes of Visitation. It befalleth som, that vpon their brest, wretches, and somtymes further, they are marked with sad blewish spottes commonly termed *Gods-tokens*, wherevpon the By-standers leaue of all medicine and naturall Cordialls, and commit the partie so marked vnto deaths farewell, to the astonishment and heart-breaking of the Lords poore patient, to the vntymelic killing of thousands. A friend of myne was so marked in the iudgement of diuerse Surveyers, hauing withall concurring grievous and dead-like symptomes. The patient not in case to bee conferred with, som with-drew to fervent prayer. The symptomes straight abated, and naturall cordialls were also administered. The partie so regained health, and (to the praise of God) is now liuing in all good case as afore. Let others hereby learne to feare, how they deprive such marked ones of either spirituall or naturall medicine, as they would not be arraigned for wilfull murder, at the barre of Gods iudgement-seat. Do thou thy dutie, and leaue God to do his will: and so, whither the party liue or dye, thou shalt haue peace of Conscience with God and man. For any such as are guiltie of such euill already committed (for what is it, but as if I seeing my neighbour beginne to fall, I vp with my fist and knockes him downe) let such repent their ignorance and bad fruit thereof, with a full resolution never againe to do the like.

## X. Head.

*Flight prevents not the Supernaturall stroke.*

" The Angels comi-  
fion. Mony-  
priest. **A**s the Lord is of long-suffering and of much kindnes, awaiting the timely Repentance of a sinner; so, when he seeth that nothing will serue but the whip, he ariseth and lasheth more or lesse, in one forme or another, according to his regular pleasure. But when that will not serue to bring his people within some compasse, he then (as kindled with indignation) doth commaund some of his Angels to go out and smite to death; whose Angels otherwise (we walking in our way) are appointed to minister for our welfare. Now, the Angell hauing receaued such " commission, he (as with wings) flies from house to house in and through Ægypt, & smites dead the appointed first-borne of man and beast. Not one is spared, whose name is comprised in his Catalogue. Through Israel the Angell flieth from *Dan* to *Beerzeba*, from coast to coast, not sparing one of them which were deputed to death. When he comes into the Lords presence, he returnes neuer a *Non invenimus est*. And hauing commission for Ierusalem, he there holds vp his sworde ready to giue the deadly blowe, till the Lord of that Commission (Iehouah him selfe) stood out and said; *It is sufficient, hold now thine hande.* Doth not all this clearly teach, that there is no locall flight frō the Angell, howsoeuer there may be flight from mans sword? If Balaam the Monie-priest will not see this, then the Ass he rideth & girdeth will giue him such a rub, as happilie may awake him. " *A Minister*

" *Ma. Io. Pit of our owne, in a booke printed 22. yeares since, writes thus : Sib-  
in his Booke from the Lord the pest commeth, and by his Angell is brought & laid  
called The on us for our sinnes, Whither shall we most sinfull men fli? Where is  
wth of a is that the Lord shall not finde us out? For if we goe into heauen (saith  
poore wi- David) thou art there: if I take the wings of the morning and fli in-  
sler, printed to the uttermost part of the earth, thine handes and thine armes shall  
An. 1582. finde me out. The fith it is so, why do we fli? because we will shewe our  
selfes to be Adams true children: for Adam, when hee had trans-  
gressed the commaundement of the Lord, fled from the presence of the  
Lord, but he could not so escape. Thus spake he without contolle-  
ment,*

ment, but so may not I. Afterwardes he introduceth the Allegations which som vsed for their flight, as Proverb. 14. 16. (all one with Proverb. 22. 3, which Ma. Doctor will needs that I falle lie interpret) then he brings in their allegation from these that fled from *Corab*, *Lots* flight, from *Sodome*, and the Apostles flight in persecution fro city to city, to all which he answereth thus. *You are your mother Sues owne children, for shee falsified the Lords owne Word, and so doe you. You make that Generall which is particular; that common which is only peculiar, &c.* — To that which is said of Salomon (*A wise man feareth and departeth from\* euill*) it is not of the Sicknes and plague he speakeith of (as you would apply it) but of wickednes; rebellion & disobedience: from thence he departeth, because hee knowes the wrath of God is due for such sinnes, as by your owne examples by you alleadged, is to be proued. Thus Ma. Pitt could teach that with liking and approbation, for the which Clapham must be put into the pitt; and without recantation of such an evident trueth, out of pitt hee must not com, if som may haue their mindes. When such evident trueth is so groslie persecuted of Ministers, what kinde of doctrine are such like to teach? Well, I haue proued the Negative (though the order of Schooles doe not vrge it) let others contrary-minded proue the Affirmatiue when they can, namely, that by locall flight the Angels stroke can be auoyded. *Ad Calendas Gracas, At neut-was.*

For the pollutions in \*Leuit. 11. and 12. and 13. and 14. and 15. chapters, I was and still am bolde to say, \* that they were bodily uncleannesses and maladies, for which the people under the Lawe of Moses, were to be seuered from the church more or lesse, and yet now no commandement to vs. So indeed I haue written, and thereof in the same place I haue rendred vngainsayable reaasons. For this my iudgement of the Ceremonie and of the former place in the Proverbes, Ma. Doctor bringeth me in (as vpon a stage) with a Retractation of sundry things abouesaid, but especially of these two (proverb. 22. 3, and Leuit. 13.) as points very perilous. And this of the Leuiticall ceremonie, somuch the more perilous, as it seemeth to be against somwhat deliuered in a booke lett out by order from his Maiestie touching the Wednesdays fast. Whereto I answer; seeing my Booke was published before that (as the Court hath vnder my

He that walketh vp-rightly, wal-keth boldly: but hee that perverteth his wayes, shall bee knowne, Prove. 10. 9

\* The word *Ragan* or *Ran-*  
*gnah* is pro-  
perly to bee  
turned *Evil*,  
not *plague*:  
much lesse  
*pestilence*.

\*In my Epi-  
tle & pag.  
17.

hand and othe, and from Pauls Churchyard (or otherwise) I could neuer heare to the contrarie) it must needes followe, that my booke could not be writ in contempt of theirs so authorised. Secondly, though his Maiestie appointed the Bishop to publith some holy & necessarie Order for the present, by vertue whereof this was so done, yet it followeth not that his Maiestie approued euery particular in the booke, who happily had not before perused it. Thirdly, Diuines should not presse a Diuine with the sword instead of the word (though the Pope and his did so in Qu. Maryes dayes) but haue suffred their doctrine and myne to haue com vnder diuine triall; seeing our Church holdeth that an Episcopal or Commissionarie Church may erre. But the best is, I neuer had one argument fio them in all this my triall; and yet Ma. Doctor would haue me to com in and say, *I am brought now to see myne errony* (Sed per quem? Per quos modos?) but I know not by whom, nor how. Fourthlie, who dare say that the Ceremonies of Leuit. 13. & 14. touching the Leprosie, are a commaundement for our practise? *Hoc, hoc!* I will never beleue that any one Scholer will. Search all Fathers, Read all Moderne Writers; except we will goe practise a doctrine of New-learning (flat Iudaisme) to the burning of many garments, and pulling downe of so many houses, as none in their wittes will consent to. If as Aron did, Ma. Doctor thinke it to be a commaundement still abyding, why did he fly from his seuerall flockes, and not rather tary by them, and looke into their houses whither their walles, persons and garments were infected and infectious? for so that ceremony tyed the priest. That place then, makes rather against Ma. Doct. then with him; & either with me, or nothing against me. Fiftly, I haue cōpared their booke and myne togither, and for myne heart I can finde no opposition betweene that and myne (*nam diversa non sunt opposita*) and therfore that Allegation servies to no other purpose then to whett the King against me. God deale more kindly with them.

But to leaue M1. Doctor to wiser thoughts; I would for further instruction-sake desire to know of others learned and Godly; first, whither there hath bene that forme of leprosie since the abolisshment of the ceremoniall lawe? secondly, whither that Leprosie can from the text be surely collected to be infectious, togither with their reasons? Touching the first, I am induced the rather to make some

Question.

que-

question, for that (as Doct. Babington, now Bi. of Worcester affir-  
meth) Learned men are of opinion, that after som speciall and peculi-  
ar manner vnkowne this day to us, the Jewes were troubled and af-  
flicted with this disease. And afterwardes speaking of the Lepracie  
of the garment, the Bi. saith: which kinde of contagion and infelction  
(namely, of the garment) the Lord in his infinite mercy hath made  
vs ignorant of. And as for Paracelsus, well acquainted with the Le-  
pracie of our tymes, I cannot perceave by his description therof, that  
it should be one with the other; much more not one with it, when  
as this is naturally curable, but the other in all probabilitie was not  
so. Touching the second point, namely, whither infectious? some  
thinke yea, because of their being put out, their lippes couered, &c.  
som others thinke that these things rather argued the lothsonnes  
of the disease, it being also a spreader in the same wall, garment &  
person, rather then an infection vnto others. Now, if we will make  
it a matter of faith what to thinke of that Lepracie, it behoueth vs  
first to haue found Reasons for the probation thereof, and therfore  
I desire herein to be helped by learning. One Argument from the  
word is more to the conscience, then all their blowes with a sword:  
He is but an hypocrite, that will set his inward perswasion and out-  
ward profession at the swordes point. To finish this chapter, the  
Prouer. 22.3. and Leuit. 13. Do no more proue locall flight from  
the Angells stroke, then they teach locall flight from al spirituall le-  
prosie or sinne, which is a flight none can make, till he fly into  
heauen.

Hee that  
walketh vp  
rightly, shall  
besaued: but  
hee that is  
froward in  
his wayes,  
shall once  
fall, Pro. 28.  
18.

## XI. Head.

*Flight from a place Naturally Pestilenced, may do  
much hurt to the places Fled to.*

**T**o heare doctrine in the tyme of Pestilence, namely, that it  
is lawfull for any to flie, it is verie comfortable doubtles to  
such as haue no desire to wait on the duties of their cal-  
ling. And this appeareth in their so generall flight, leaving Cities  
so destitute of Ciuill and Ecclesiasticall oversight, as if God in mer-  
cy preuented not a further ill, Robbers & Cut-throtes would soone  
lay

lay wast; whereof they give som instance in their wicked intrusions and violences. But it is ordinarily said of such, that the scripture faith, *how that the sound is to be kept from the sore*. I answer; such do notoriously bely the Scriptures: for they teach the flat contrary, namely, that som sound are to repaire vnto the sick. S. Iames appointeth the Church-presbyters (*not lay-elders*) to visit the sick. And it was not vnlerned of lobs frends, whose commendation it is, that they visited him in sicknes sowell as in health. But to passe by that rotten obiection, which the Obiectors themselues cast aside, when once they be sick and diseased (for then they call and cry for the presence of sound persons that may comfort them) what good came to the Contry by the flight of our Citizens? Speak out and shame the Deuill. You hold the pestilence infectious (choose whither you call it supernaturall, or naturall, or mixt) or to speak more properly, you graunt the Natural pest to be naturaly infectious; as also, that it may be caried in ones clothes, or in ones purse, &c. And the party that so carieth it be not along-tyme hurt; yea, it may be not at al: I pray you the you that flic from an infected City, or Paroch, or family, what do you know but that in so flying you carie a plague with ye, if not to your owne harme, yet to the infecting of others? Seing it may be so, for anie thing you know, tell me what

*"Rom. 3.8.* Doctrine in the Bible will iustifie such flight, seeing *"we may not do euell to others that good may come thereof* to our selues. Your Preachers teach that the good of many must be preferred before the good of one (and so they teach for iustifying their publique preaching then in the pulpitt, when they haue no heart to visit any particular family pestilenced) why thinke ye not of that ere you fly? Beleue me, your doctrinies and practises hang togither like sand. I in the City caried the plague in my pocket to the killing of many, *if I may beleue myne aduersaries*; then how many in the contry were killed by you, specially by such of ye as fled with housshold, bagge and baggage? Into all parts of the land ye fled, and all the parts thereupon were plagued. Neither you nor your teachers can here wynd out of my fingers. For, if you did well to fly, then you must hold that you caried Not the plague with you; and then your former doctrnie is quasht, and you must make a Recantation. If you sinned in flyinge, then you must acknowledge that you haue sinned

For in flying : the  
good of one  
is preferred  
before the  
good of  
many.

Marke that.

sinned against the Doctrine which Clapham taught against irregular flighte. *Causa patrocino non bona mavor erit;* the more your doctrine and practise is examined, the worse it is.

As the Magistrate & Minister may graunt departure to som in respect of the naturall Contagion; so, that som (be they never so few) ought so to be conuayed out, and vnto such place, as while this place is eased, our brethren elsewhere may not be diseased, much lesse killed, (the very Leptous in Leuit. 15. were not suffered so to wander) for otherwise then we would in such case that others should deale with vs, we ought not to deale with others. All the law & prophets teach that. Let this Paragraphe then remayne vntouchable from common experience, namely, that much euill redoundeth to sound places by suffering people hand ouer head, and without limitation, to fly from The wicked  
none pursu-  
eth, but the  
righteous  
are bold as a  
Lyon, Pron.  
33.3. when infectious places. *Let his Maestie now judge whither Clapham op-  
posing to such irregular flight, or others mainsteyning it, be better Com-  
mon Wealthes men.*

## XII. Head.

*What is to be thought of the Magistrates and Min-  
isters departure, &c.*

**T**HAT Magistrates & Ministers may in the tyme of Pestilence fly their Citie, it is of many held to be vnlawful. One writes thus: “*He is not a good Shepheard that leaueth his sheepe,*” *Io. Pir-*  
*neither a good Captaine that leaueth his souldiers, nor a good Magi-* foresaid.  
*strate that leaueth the Citie in necessitie.* Another writes thus: “*I bey*” “*The for-*  
*that may be absent without offence & incouenience to the Church* “*mer Table*  
*and common wealth, and without breaking the bond of Loue to-* “*turned out*  
*twards their neighbour, for them it is lawfull to depart from the in-* “*of Latin.*  
*fected places; and to them doth the physitians rule belong as a law-* “*full remedy,*  
*Depart speedily and a farre of, but returne slowly.* But “*neither*  
*neither this Remedy of departing, nor the rule of Physitians is law-* “*“*  
*full for the Pastor or Magistrate, or for any whom Christian chari-* “*“*  
*tie doth bynd to stay. For we must never forsake our “Calling, or* “*Rom. 13.7.*  
*break the bond of loue towards our neighbour, John 10.11. Rom.* “*Rom. 13.14. Mat. 25.4. 1. John 3.17.* Therefore if they fly they cure one

euill with another. So farre be. Herewith may be remembred the like testimonies by me in my booke of Questions and Answeres alleadged from T. C. Ma. Cupper, Ma. Holiland, Doctor Hering, but specially that Epistle of the Bishop of Alexandria in *Egypt* written 1500. yeates since, wherein Christians of all sortes (specially the Ministers and Deacons) were "carefull visiters of the pestilenced to death, & their Action approued for piety, a work of faith, *Charitie*, howsoeuer Claphams lame action must be flaudered & punished as heresi. *Tempora mutantur, & nos mutamur in illis.* But will wee heare a speach of the "Lady Jane" Thus it ronmeth authorised amonst vs: *Who so will helpe himselfe from the pestilence with flynges away, leauing his owne wife, friends and neighbours, he declareth unperfetnes of faith, and it standeth not with Christian charity, where we owe unto others, the same that we in like case would gladly haue at their handes.*" *Grantt that the pestilence is such an infelction sicknes as one taketh from Another, what then? If one stand in Battaylo aray to fight for his countrie, must he not also looke for a Gunstone to be sent him into his boozome to carry home? Deth is therefore beseme him to breake the aray and fly? Loke as there are the enemies of the body at hand, so here do the ghostly aduersaries besiege the Soule of him that is a dying, where one Christian should helpe another with worthy Talke.* I therefore is that a foolish vnadvised counsaile, when we with neglecting our owne members, will fly from the wrath of God, thincking through sinne to escape the punishment of sinne. Experience doth also teach, that such folkes do oft perish as well as others, yea, sooner then they that fled not at all. So farre the speach of a *Priscilla* fit to teach an *Apollo*. But to passe by a cloud of testimonies, what hath Clapham taught more that he must be reported for odde? In my traduced Epitile, I haue said that the mercies of God then vpon vs, should teach *Magistrate and Minister with David to byde by their charge, and to entreat mercy, &c.* So indeed I haue written, & what heresi is there in it? An order was straight enioyned for publike fasting and prayer weeklie. I pray you, by whom shold that be done, but by Magistrates, Ministers, and people? And how shold that be done, where all are permitted to flie away and skulke in corners, to the poisoning of sheepe in other mens pastures? Vnloose this knott that can, for I cannot.

\* The like  
in Euseb.  
hist. lib. 9.  
cap. 8.

" La. Jane  
Dudly her  
1. booke of  
death, ca. 150

\* It seemeth  
that som the  
made a que-  
stion of it.

Question,

But

But Ma. Doctor graunts the point in a sort, when as he hales me out saying thus after him: "A faithfull Christian man, whither Magistrate or Minister may in such tymes hide or withdrawe himself aswell corporally as spiritually, and vse locall flight to a more heathfull place, taking sufficient Order for the discharge of his function. So he grauntes that Magistrate and minister may not depart, except first he take such sufficient Order. Once we know and must graunt, that in Diuinity and common lawes of men, there be many generall Assertions, which indeed do admitt particular exceptions, though not always expressed withall. In which respect, the Court hath vnder myne hand, that I taught the former doctrine with such Promise: yea, som in the City can witnesse, that they manifesting their case vnto me, & also as king whither they might lawfullie depart, I haue answered, yea. In this therefore Mai. Doct. hath taught me nothing. And yet for all this, the Question may be made, whither they then departing through plaine feare of the plague, doe not break the perfect lawe of God? And againe, it may be demaunded well and worthily whither the Substitute for the tyme of such departure (for he beares the heat of the day) do not deserue to enioye the whole of that offices maintenance? And thirdly, whither the people afterwards desiring him that attended them in sicknesse, ought not to be permitted to inioye him in the tyme of their health? But how soevr Ma. Doctor may determine of these questions, I am sure, that our Gedeon may lawfully permit the "faint-hearted to depart.

But Ma. Doctor saith, that the Magistrate & Minister must (mean tyme) take sufficient order for the discharge of his function: wherevpon it followeth, that he which doth not that, he ought not to depart. I subscribe to it. But if the question may be asked, "did himselfe so? I will preesse but one of his places, even the Paroch of Saint Gyles, wherein I then dwelt, and very neere the Church; what sufficient order was there taken for the spirituall comfort of thousandes of soules, and that for a good tyme? God blesse the Lords Job from Job. 16, 1. 2. such miserable Comforters. When Parsons and Vicars were gone to saue them selues, then the Paroch-clarke or Church-wardens were to prouide faire-reading-Priestes, where they could get them. The comes to the City euery Fly-by-sky (yea, some that were suspected to

Question.

1.

2.

3.

"Iudg 7, 3.

"Question.

be no Priests) & one creepes into this place, another into that; being contented for bate Buriall mony to doe any thing. I will not say to tumble in a Body yet breathing. This was no sufficient order, and yet a common disorder.

Mark that.

But yet I finish this Section, one question may be asked, whither the Minister be not tyed nearer to his people, then the Magistrate to his? I hold, yes. The Magistrates dutie for good of bodies, may be by farre easier meanes discharged, then the Ministers may; who must tender soules. An hundred men wilbe found reasonable fitted for a Ciuell roome, when one will hardly be had to watch well ouer soules. In such a sicknes the Magistrates purse well opened for providing necessaries (according to the *Act* now made in the behoofe of the Sick shut vp) is almost all in all. But for the Minister, he must looke that no soule perish through default of Instruction. And for these that hold that the Leprosie in Leuit. 13. was infectious, and yet notwithstanding the Priest inioyned to visit them, they must thence necessarily conclude, that notwithstanding infection in any house, they must visit their people: for if the Priest then was to haue such a care ouer bodies, garments and walles, how much more should the Priest now prie into the state of soules. The same must also needs be held of such as haue compared the Pastor and his people to man & wyfe: except they hold that a man is tyed to his wife only in health, and not in sicknes also. I haue bene deauauded, what authoritie I had to visit any out of my particular charge. I answer, as good a warrant, as he that helpeth his neighbours ox or theape out of the ditch evpon the Sabaoth day; specially, when the owne shepheard is lacking, and either will not, or dare not. But diuerse are like to the flaunting Pharisees, that will neither enter into the kingdome of heaven themselues, nor suffer them that would. So much for that.

### XIII. Head.

*That Faith is propounded for escape, &c.*

**T**hough there be diuerse sorts of faith (as of Baptisme, hopes, Spirits, Lords) yet it is true also, that there is but *one fayth*, namely, that iustifieth vnto eternall Saluation. In this place I am ot to preesse this iustifying faith, but Another that somtymes

is vnyted with that speciall one-faith, somtymes not. As that former is a *Peruasion* giuen of God for apprehending eternall life and his Adjuncts; so, this second is a *peruasion* giuen of God for apprehending temporary life with the Adjuncts. Both these I vnderstand to be plainlie deliuered in the eleauenth chapter to the Hebrewes, when it is said, *Faith is the ground of thinges which are hoped for and the evidence of thinges which are not seene.* If this Definition were peculiar to the iustifying faith, then he would haue said, it had bene the ground and euidence of *life eternall*: and if it were peculiar to the second which I terme *Temporarie* faith, then he would haue said, that it were the ground & euidence of *Temporaries* or the like. But being (as appeareth through the chapter) not to treat of the one kynd but of both, he therefore vseth the generall terme *Tbinges*, wherin is wel included thinges of promises be they of nature Eternall or *Temporary*: Godlynes (as the Apostle teacheth Timotheus) <sup>1. Tim. 4. 1.</sup> hauing promise of *batbe*. For the clearing of this, obserue throughout the Chapter, what Examples of faith he propoundeth. First, he propounds faith or belief touching the worldes creation by the word of God, &c. & is not this faith touching a *Temporary*? & haue not som Reprobates that faith? Secondly, he propoundeth Habels faith for sacrificing Messiah in figure; and was not this faith touching the thing that is *Eternal*? Thirdly, he propounds Henochis faith touching a better lyfe, whereupon he first walked aloof from the world, and so was translated to the eternall life beleued. Fourthlie, Noes faith is sett out; for beleeuing the worldes ruine and his owne preseruation in an Arke, <sup>†</sup> what was this but a thing *Temporary*? Goe through the Chapter, and diuerte for beleeuing temporaries <sup>‡</sup> Doctor Bagshaw are well reported of, & not only for beleeuing the high sauing promise, yea, the first example, namely, touching the worldes creation, is granted this in his reformed Catholike, pa. 61. an apprehension of a *Temporarie*-thing that neuer was to man promised, but (before man was) it was created. So that the Definition of like, pa. 61. faith in this place is far larger then hath vsually bene obserued. And yet all such apprehensiō of temporaries, ought to haue an apprehension of that word ioyned vnto it, whereby first the world was made, and whereby secondly (that word assuming our nature) the face of heauens & earth is renewd; for in that promised word, <sup>¶</sup> *Cetera sunt Beza in etiam & amen*, all temporaries are yea and Amen. 2 Cor. 1. 17. Out Hebr. 1. 6.

of him Temporaries may be giuen, but not according to promise sealed vp in him. He that holds not this fast, can neuer truly teach the old testament, whereof this chapter is a glorious *Compendium* or Brief. The same must be held of Psal. 91, where in is promise of Temporary deliverance (euen from the Pestilence *Deber* and *Pragma* the Angels stroke) but vnder the same temporary life an Eternall sealed. So vnderstand of Salomons prayer in 1, King. 8: and so of all other like scriptures. These that affirme these two Apprehensions to be but severall acts of one and the same faith, they say truly, if they vnderstand *Faith* in so *Generall* sense as it is in this of Hebr. 11. 1. But if by faith, they meane that speciall one, which the Apostle preſleth to the Romaines for our Iuſtification from ſinne, then they ſpeak like incoherently, as if they ſhould ſay, that man ſeeing on this ſide and that ſide, doth it with one and the ſame ey, or that " Samſons apprehension of the two pillers, were effects of one and the ſame hand. As this was the work of Samſons hand and the former of mans ey conceaued in the Generall) euen ſo it is of faith, generally conceaued. But to be ſhort. If temporary faith can be ſeuered from Eternall faith, then be they not fruits of one and the ſame Particular; But the firſt is true, as shall appear in the next Head but one; therefore the ſecond alſo.

*Indg. 16.*  
29.

This ground laid, it then followeth, that no good and neceſſarie gift beſeeming a mans place (whither appertayning to this life, or to the life to com) can be denied of God to man, that is not found to lack ſuch faith, or (at leaſt) wauering in his faith, as lacking the Eternall faith for Eternals, and the Temporarie faith for temporaries: or at leaſt, wauering this way and that way in his prayer. S. Ianes faith, *If any of you lack wiſdome, let him aske of God, which giueth to all men liberally, but let him aske in faith and wauer not.* Here is a plaine promife of diuine giftes (vnderſtood in the word wiſdome) & that to anie man asking the ſame; and the *not-receipt* imputed to want of faith, or want of ſtedfastnes in faith. Our Sauour teacheſt vs to pray daly, *Give vs this day our daly-bread;* but this (euen as the other petitions) muſt be asked in faith: and then as our Sauour teacheſt vpon the occation of one Temporary gift, *All thinges are poſſible to him that beleueueth, be they thinges Eternall or Temporarie.* If a man begge and goe without a gift, he muſt

*• Mark. 9.*  
83.

must not accuse God and say he was *unwilling* to give; but he must accuse himself and say; I was *un-fitted* to receive: either in wanting the hand, that was required to apprehend such a Gifte; or having the hand, I lacked strength and steadines (as one troubled with a palsey) whereby I was hindred to lay holde. God is not wanting, but we are wanting. God in all his promises is steady, but we are *un-steadie*: and therefore the Commandement lieth vpon vs, even for *all* obedience (a necessarie fruit of faith) which not only *Moses*, but our Saviour Christ giueth in Math. 5. 48. *ye shall therefore be perfect as your beaunty Father is perfect.*

All this remembred, it followeth vngainsayable, that no man lacketh Deliuerance from the Angels pestilentiall stroke, but vpon the lack of such Temporary-faith; that is, vpon the lack of that hands apprehension; whither it be in not having it, or not having the true vle of it. For if they had such faith, they should haue the thing faithed (seeing God giueth not the first without the second) <sup>4. where it is</sup> But the thing in that to be faithed (namely, deliuerance from the slaying-angell) such dyers haue not; therefore such an apprehending faith they neither had. I teach in my treduced Epistle (to the shame of flaunderers) that <sup>4. where it is</sup> *a true Belieuer may dy of the pestilence, not lacking faith for eternall Saluation*; but yet that forme of death to argue their lack of the other faith, for bodies perseruation from such euell. Mai. Holland long since printed and since reprinted, this Doctrine without any Contradicton, spoken of by one side or other. Vpon psalme 91. 7. he writes thus: <sup>† H. Holl.</sup> *It may be demanded* <sup>Epist. sect.</sup> *where it is* <sup>spir. pref.</sup> *many playe wordes.* <sup>pag. 85, 86.</sup> *how this can be true* (namely, that the plague shall not com neer thee) *for that we read both in Elder ages and see daily, that the pestilence* *where it is sent, doth not only com neere the godlise, but also smites dead manie of the righteous and religioun people, among the great heaps and troupes of unbelieuers?* The answer (faith he) is this; that either they fail in the particular faith in Gods Prouidence, so much commended and required in this Psalme 91. or they keep not within the bounds of their calling. So farre he. And that which he referrith to faith & the bounds of ones calling, the learned Mollerius referrith al one to faith, when as vpon the third verse of the same psalme he saith thus: *The Prophet affirmeth these to be safe fro the pestes crueltie, whiche rest vpon God Fide certa with a sted fast faith. I bas for him.* And indeed, it may

may wel be so affirmed, for that such keeping our bounds, is a necessarie fruit of faith. With whom may bee ioyned not only our T. C. on this psalme, but also John Campensis his Paraphrase in the person of Dauid, alleadged in my booke of Quicke and Answ. chap. 6. with Ma. Pitt in his booke aboue alleadged. And if men authotised at home & abroad cannot be heard, then learne of a woman the Lady Iane, who in her aforesaid Booke and chap. 21. laying downe the first part of the psalme, shew afterwards concludeth that God doth *evidently* promise such preseruation.

But if there were no such promise, why hath our common seruice booke a peculiar Collect for remouing the Plague, as also in the Letanies to teach vs thus to pray: *From the Pestilence good Lord deliver vs.* All praier must be made in faith, and faith must respect a promise: \* *Khi fides, hic promissio*, saith Clemens Alexandrine vpon occasion of Math. 9.29. The Common seruice booke then in vnt defend my judgment, or else they must imprison it and all the Subscribers with me. Let this then remayne a firme conclusion; namely, that an Escape (not from death, for it is provided once that all men must dy) but, *an escape from death by Pestilence threatened in Lent.* 26. is promised in the word to the apprehending person. To dy, we haue necessarilie from our defect in Adam; but to dy so, we haue from defect of faith and obedience in and from our selues.

#### XIIII. Head.

*Touching Miracles: and that the former particular  
faith is not Miraculous.*

**T**hree wordes in the new Testament are specially vsed for Accidents *about* and *besides* nature (for here I am not to preesse that Accident which is *against* Nature) and the wordes bee these, *Dunamis, Semeion & Teras*. The first in proprietie signifying a *Power*; the second a *Signe*: the third such an Accident as is *Prodigious* and pointed at as a *Monster*. All three are comprised in Actes 2. 22. where *Teras* is placed betweene *Dunamis* and *Semeion*; and all vsed often in the good part. For the word *Miracle*, it is borrowed of the Latine word *Miraculum*, which properly signifieth any thing

thing where-at one doth *admire* or wonder. So that what-soever it shall please one to wonder at (if it were but at growing of Corne, or at the bodies resurrection) euen that shalbe *Miraculum*, a wonderment. But seeing there is nothing in nature or Grace that may not be miracled or wondred at of som, in respect of their ignorance (& so all things may be wonders) the word is restrayned (as wordes in all Artes be) from the *Generall* to som *Speciall* consideration: and so a Miracle or wonder must be such an Accident as commeth *besides* or *above* nature; where-at the wisedome Diuines & Naturians may iustifie admite and wonder: and such were the *powers* effected, the *Signes* shwon, and the *Prodiges* sent out by our Sauiour and his Apostles for the preparing of the Beholders, to the rather receauing of their doctrine; though many receaued the Miracles (\* *Chorazim*, <sup>\* Mat. 11. 20. &c.</sup> Bethsaida and Capernaum, ye now know that) which never beleued the Doctrine. These miracles are in no mans power to effect, as *Act. 2. 14.* S. Peter poureth in the Second of the *Actes*, where he putteth all frō him selfe to Christ iesus. Which causeth Ma. Beza on *Galatians 2. 5.* to write thus: "God not by men but in men (or other thinges) Wor-keth miracles, as being be alone which can change the order of nature. True it is, that we say trulie (but improperly) the Prophets & Apostles wrought miracles: for Christ in proprietie cā be said to do them, who did them in his owne name and power; but they only by another's name and power: who neither before nor after such delegation could effect any thing so; but only when the Lord breathed vpon their word and prayer.

And here I desire leue to speake a litle (almost by digression) of *Demoniacisme*, that is, of Diabolicall obsession & possession, wherabouts of late this City (that I say not this land) hath mightily bene diuided. Som hold that Deuils do only *obseffe* or besiege the body, and so act all their violence outwardly. Some againe, that Sathan somtymes entreth also and possessteth the inward partes of the body, according to the plaine letter and narration of the Gospell. And for this, Doctor Bilson reasoneth effectuallie in his *Surnay*. But then, touching this Entrance and possessting, the Scruple is, whither Sathan do it *Essentially*, or *Virtually* only. That Sathan's body (*Nam omnis caro est Corpus, sed omne Corpus non est caro*) that his substance or nature should enter and locally so abide in the patient (as dies. <sup>"Macarius therefore at tributes to Spiris; sa- malope, subill, or thinne bo-</sup>

if Satan would assume an humane nature one way, as Christ did another way) it is of many denied, at least, called worthily in questiō; of which nomber I am one. *Judas* hauing eaten the Soppe, then Satan entred. Why, was not Satan there before? Yes. He therefore now entred but as he was there before, and that is, *virtually not essentially*. Satan was there before by a sngle euill, now againe he entreth by doubling the euill. He that was possessed with a *Legion*, (Spirits being Creatures and Essences finite) how shall we conceaue that so many essences were in one little body? A little Hell the would serue all Deuills. He that hath his Auncient Deuill returned with seauen worse, and so to possesse the man for euer, if it be by keeping their Court there, then they eight Deuils are like to be shut vp from harming any other; and that body is to be their hell. \* *In silijs disobedientia, tanquam in suis mancipijs operatur, quemadmodum homines in pecoribus suis.* Now, men can worke in and vpon beastes *virtually*, their bodies never pressing the bodies of Beastes. We can by naturall meanes worke strange things in the bodies of people: and Satan (the greatest Naturian in the world) can do more then we all.

• *The treatise of Spec-  
ters, fo. 47. b  
against the  
Essential be-  
ing of deuils  
so much as  
in images or  
Idols of the  
heathē not-  
withstanding  
speak from  
them.*

It being a miracle to *dispossesse*, I would gladly know whither it be not a miraculous gifte to *discerne* who are possesſed, and how? In Mat. 4. 24. ſome are ſaid to be 'Daimonizomenos' deuellified, and ſom 'Selēmazōmenoi' moonified: For if the firſt be tranſlated *possesſed with Deuills*, the other in the ſame proprietie is to bee turned, possesſed with the Moone: which euery one will graunt to bee by *Virtue* not by *Essence*, for the Moones bodie is far inough off. Nay, that which will pearce deeper; that 'Lunatique' or Moonified man in Math. 17. Mark. 9. Luke 9. is cured by being dispossesſed of a Deuill. So that the Euangeliftes compared together, do clearly euince, that that Deuill

Spirits are  
finite.

• August. in  
pſal. 77.

To discerne  
ſpirits.

• The terme  
Lunatique  
is derived of  
Luna the  
Moone.

uill possessed the man by vsing the power of the Moone, as the naturall meane for making him dombe, &c. And because the Sun & Moone are somrymes so vfed of Spirits, it is that the Lorde promiseth such as shall lift vp their eyes aboue all naturall meanes, that

"*The Sunne shall not smite them by day, nor the Moone by night:*" *Psal. 121,*  
even as *the Starres in their courses fought against Sisera for Israel.* *6.*

This ground being layd, how shall I know who be possessed, who not? The naturall Lethargie will lay one in such a dead sleep, as the party shall not open eyes, nor feele being pricked; witness the great *Paracelsus ex-Chymist Paracelus.* What effectes are ioyned with some Palsie (as *perimenta,* also the *Apoplexis*) many knowe. The falling sicknesse causeth blacknes and foming. The symptomes of *Mania* are well knownen in Bedlem. But passing by all other, I will produce from *Paracelsus* fearfull effectes oft-tymes befalling weomen (specially, of the yong sort) and that vpon the vnkind oblituation of the Menstruac. Tho-rough such Retention, "one seemes thrise a day to be haunted with *Exper. 65* an euill Spirit. \*Another was so tormentēd, as shee abhorred all men, *Exper. 74.* yea, her very companions. \*Another would swell all the body ouer, hauing red pustules which alwayes at certain houres of the day ap- *Exper. 91.* peared 7.tymes, and vanished away againe with great paine of the stomach and sounding. "A certaine Queene through the same Re- *Exper. 99.* tentiōn, had her tongue so inflamed and swollen, that shee could not speake, with a lamenesse through the whole body, who sell besides her selfe. All which (as he protesteth) hee cured by naturall meanes. Now syr, seeing therē be not only diseases *Simple* but also *Compoundēd*, whereby rare Symptomes befall, how shall I knowe who be possessed, who not? Mention any Accident read of in the Ghosspell, and we can finde it, and all of them in naturall diseases: except that one of a Deuills voice from within. And then we know, that as Deuills haue not naturallie any voyces nor instrumentes of voyce; as also, that such voice in the Ghosspell was not fumbled in the throte, as som supposed Demoniakes with vs: so, in every pos- *A true* *Essentiall marke,* must be that which holds in all pos- *marke must* *hold in all* *possessed* *alike.* sed, more or lesse, and not any in common with naturall maladies. And such an *Essentiall marke*, no man yet hath giuen, more then of the Pestilence *Deber.*

Besides, if a man haue the gift of discerning who be possessed, then must there also be a knowledge, of what kinde the Deuill is: for som Deuils are discharged their hold with a plaine Adiuration in the name of Iesu: othersome (as our Sauiour taught his disciples) must be cast out with fasting & prayer; of which kinde the Deuill of the Moonified person was, which notwithstanding was of our Sauiour dimisled vpon a check. Wherewith may be obserued, that it is an errore to hold that fasting and prayer is appointed for euery dispossessiōn. So much for the present touching miracles.

But touching the faith specified in the former chapter, which apprehendereth temporary Exemption fram the Angels stroke, is that to be called a miraculōus faith? I denie it. *Temporarie and Miraculōus* be not Conuertibles. God effecteth some miracles, where no man first apprehended them; and that is, when he worketh without mans foreknowledge; and so vnawares he shaketh the prisons foundation, in A&t. 16. 26. Againe, he effecteth other miracles together with mans foreknowledge, and so he graced Samuel frō heauen with a thunder, 1. Sam. 12. 17. 18. but all these *besides* and somtymes *above* nature. Now heere is no such thinge, for the Angell to passe by a City, house or person which is exempted from his cōmission. For it is not *besides*, *above*, or *contrary* to the Angells nature to spare such as the Lord hath accepted vnder his wings for safetie; but it agreeth fully *with* their nature; as who in all things are vnto God obsequious. But for the Angell, first to smite one vnto death, according to his Comission, and then to haue God to pull out the poisoned dart againe (as he did out of *Hezekiah*) that in deed is a miracle with man, because it is beyond the reach of nature. "*Dens, si inflatum telum non extrahat, Medici conatus omnis nihil proficit.*" First, a Miraculōus faith apprehends a miraculōus worke; but euerie miraculōus worke is not apprehended by a miraculōus faith. Secondly, Every apprehension of a miracle, is the apprehension of a Temporary: but euery apprehension of a Temporary is not the apprehension of a miracle. Instances haue already bene giuen. To the next Head.

A&amp;t. 16.

1. Sam. 12.

"Paracelsus

## XV. Head.

*The wicked may haue faith for obtyning Temporarie  
deliuerance, &c.*

**I**f the wicked may haue faith for apprehēding the greater Temporarie, then much more for the lesser: But the wicked may haue the first, therefore much more the second. That the wicked may haue the Greater, appeareth in that which euery schoeler (I thinke) graunteth: namely, *Faith for apprehending miracles*: and that is greater (as appeareth in the former chapter) then this of apprehending deliuerance from the Angelicall pestilence. That they may haue faith for apprehending miracles, it is apparant in Mat. 7. where diuerse wicked at the last day shall say, *Lord, Lord, Wee base drisen out Devils & wrought great Workes (or miracles) in thy name*, and yet Christ will not acknowledge them. But let vs heare some humaine Testimony. *Theophrastus Paracelsis* (whom I will alledge for satisfaction of Chymistes at least) he writeth thus: \* *Sciendum est, demonibus possibile est in Olympum, &c.* we must knowe that it is possible for the Deuills to cast the hy-hill *Olympus* into the red Sea, and to cast the Ocean vpon mount *Aetna*. ---- The cause is their faith whereof they be possessed. Marke therefore this to be the summarie meaning of Christ, as if he should say, *Ye men, what are ye in your owne strength? Nothing verily.* Yet this I say vnto you, if you couet to haue strenght, you must haue it by faith. For if you shall haue so much faith as a graine of Mustard-seed, beholde, then you be come as strong as the spirits. Man then in this present world can doe as great workes, and in this strength he byndeth the spirits and ouercomes them; insomuch as all spirits are coerced to rest quietly before him. ---- This faith descended from the first Creation vnto vs: and Moses, Abraham, and other such like all of them, they were preserued in their strenght by this faith; whereby it fell out also, that they were men wondred at, as also acted wonderfull and Supernaturall workes. ---- As for the Deuills, they abused their faith, and therfore are becom abiectes; and yet notwithstanding, *Faith is not taken from them.* ---- It is to be vnderstood, that this faith whereof

\* *Paracelsi de  
cauf. morbi.  
inuisib. l. i.*

we speak in this place, it is not faith in Christ, *Nempe illam Salu-  
ficam, sed congenitam fidem in Deo patrem*; namely that Saving-faith,  
but a faith faltned vpon God the father ---- For when he speakest  
of mountaynes to be cast into the Sea, Christ speakest not of faith  
in him selfe: So farre the Christian Chymicall Doctor. To him let  
me ioyne som Diuines.

\* P. Viret  
II. Dialogue  
of principall  
points of Re  
lig. pa. 237.  
237.  
238.  
239.  
and he saith,  
what is not  
of assurance,  
is doubtfull.  
PAG. 97. 98.  
¶ Caluin.

Peter Viret in a booke here translated & allowed according to  
the Queenes Maiesties iunctions, he Catechiseth people thus; If  
people once would learne their Catechisme: *There be som gifteſ of  
the holy-ghost (ſaith he) which profit nothing, but only thoſe which  
haue them in their owne perſon, and without which none may bee ag-  
greable to God nor ſaued. There be others, which may profit thoſe  
which haue them not, and not thoſe which haue them, but to their con-  
demnation.* Afterwards in the next Dialogue he alleadgeth to the  
prooſe of the latter, the 7. of Matthew, and withall brings for in-  
ſtance Balaam, Saul, Caiphas, Iudas: vnto which laſt, ſaith he, *not  
only the gift of prophecie and office of Apostle was giuen, (as it was to  
his other fellowes) but also the gift of miracles.* ¶ Caluin vpon Act.  
14.9. writes thus. *This is a Particular kinde of faith, which giueth  
place to miracles, which moſt of Gods childeſ want, who notwithstanding  
haue the Spirit of Adoption.* But if many were not maliciously  
ignorant, it ſhould be needles to ſpeake ſomuch of that which no  
Diuine denieth. Let it then paſſe vngaiſſayable, that the wicked  
may be poſſeſſed of any gift which can be ſeuered from Sanctification;  
and if of the Greater, then of the leſſer: for both is the woſe  
of one and the ſame kinde of faith, namely, of that which is tem-  
porary; ſo called (as afore) for that it is occupied only in the appre-  
hension of temporaries. And yet the wicked for all iuch gifteſ, haue  
no peculiare promife, of the in the worde as the Eleſt haue. \* Ahab  
and Iehoahaz had faith for being heard touching temporarie deli-  
uerance, and therefore cryeth to the Lord, who accordingly heard  
them and deliuereſ them, And is it any maruayle, when Satan (as  
Eze. 36.22. Rom. 1.34. 23.  
“ August. in Pſa. 85. and 144.

\* The wi-  
cked ar heard  
not for their  
owne faſtes,  
2. K. 13.4.  
“ Augustine  
ſundry tymeſ preſſeth) hath bene heard in his prayer,  
witneſſe the ſtorie of Job, and that of the Gergeneſ in Math. 8.  
And yet for all this, neither Satan nor any Reprobaſe can gather a-  
nie ſuch promife out of the worde as due vnto him; ſeeing (as Sal-  
omon teacheth in Prou. 21.27. and 15.8.) *The ſacrifice of the wi-  
cked*

*Red is abomination to the Lord, how much more when hee brings it with a wicked minde.* To reason the<sup>h</sup> thus: The wicked-hearted haue no promise of any giftes of Gods good spirit, therefore to say God never giueth any such giftes vnto them: it is so absurd as this; The wicked & vnbelieueing man hath No promise of life for one day, <sup>in the sacred</sup> *Scriptures.* Therefore God never giueth vnto such the life of one day.

But herewith mult be remembred, that in this dispute, we haue by the terme *Wicked* understood the Reprobate: but in my Epistle so excepted against, I can not assiue so much by the wicked there pointed out: because neither M. Deane nor I, cā say of knowledge, that such and such wicked as escaped in the tyme of pestilence, are Reprobates. And seeing, how soever for the present they liued wickedly, yet they may be of the Lords Elect for any thing we knowe. What heresie shall it be to me, and what hurt to anie, to think that such had (at least) such temporary faith (but Ma. Doctor leaueth <sup>He leaueth</sup> *Temporarie*, to the miscaryng of his Reader) specially I speake <sup>out</sup> *Tempo-* *arie.* but of *Som* wicked, and that such, as talked of their faith in Gods providence, & accordingly were preserued through the heat of the pestilence: Nay, the Gainlayers must cyther recant their opinion, or graunt my assertion. For all they holding the pestilence infectious in his kinde (as the fire burning in his kinde; for that is their ordinatie *Simile*) it must so followe, that how many souet liued in the heat of the pestilence (specially, such as lodged and slept **with** it) and yet to escape, not somuch as their haite syndged, all such (in their owne iudgement) n<sup>o</sup> ist haue pataked of a miracle, farre aboue nature: specially seeing the pestilence devoured old & yong, strong and weake indifferently: and so from their owne do- <sup>\* ergo they</sup> *ctrine* must necessarily follow, that in evry such plague, the <sup>City is</sup> *teach* <sup>cles in their</sup> *owne do-* <sup>ctrine.</sup> *City* is full of miracles, and so miracles no more ceasid then is the pestilence. Goe which way they will to worke, the doctrine I haue taught in all the *Heads* aforesaide vniustlie excepted against, they all ronne current (by Gods mercy) with the stremme of sacred scriptures, and domestick approued writings. So much to the seconde part of Ma. Doctors *Protopoepia*. Now to the last part.

Doctor Androes His  
III. Part.  
*Of supposed Recantation.*

**D**octor Androes. **A**nd as I do plainly professē that I now thus holde, and by the help of God promise hereafter ever so to hold and teach, so I am heartily sorie & repentant that I haue either by my preaching or writing giue occasion to any, to think the contrary. And for those (if any such were) as it is greatly to be feared there were many such that tooke occasion by my words or writinge to be ouer bold and venturous in the sicknes tyme and so miscaried, I do aske mercy at Gods hands against whom I haue therin grievously sinned; and pray pardon of all these that my haue or might take offence thereby. **FINIS.**

*Answer to the III. Part.  
Of the supposed Recantation.*

**H**a Claphā. **F**or any to confessē sinne before God and man; as also, to be trulie penitent therefore, not only towarde God, but also towards man, when man (so well as God) vnderstands of the sinne, I free-lie protest to be an holy and dutifull action. God giue to Ma. Doctor and me the heart so to doe, wherein (by the light of Gods holie word) we shalbe found Transgressours. But I hauing proued before, that the sinne lieth in Ma. Doctors vneworthie & vniust exceptions, and not in my doctrine; and he also in this place vnder the wordes (If any such were, &c.) making it doubifull whither any of mankinde haue through the same doctrine miscaried, it so resteth that sinne be confessed and repented of Ma. Doctor. In the meane time, for my part, I can take it as a Glory to passe by an offence.

And seeing in this place, Ma. Doctor feigneth me to com in and erauē pardon with an *IF*, (if so there were anse, &c.) it shall not bee vnsittig to treat som what of the Particle *IF*, how it may be vſed or not vſed to Man or God.

XVI. Head.  
*Touching the particle, IF.*

**T**his Particle *IF*, is either a terme of *Condition*, or else of *Doubt*. A terme of Condition, as when the Lord saith, *If ye turne unto me, &c. I will gather you*, Nhem. 1. 9. and then it is

it is sensible to be turned thus: *ye turning unto me, I will gather ye*: or thus, *When ye have turned unto me, I will gather yee*. And indeed, Nehemiah there leaueth out the particle (*am*) if, speaking participially. The same is to be said of Iaakobs forme of vowing in Genes. 28. for Iaakob could not then doubt (all the Circumstances considered) if so God would be with him.

The particle *IF*, doth somtymes imply, not so much a Condition as a *Doubt*; and this Doubt somtymes *more* (and so it argues som Distrust) and somtymes *lesse*, then it implieth a Question made vpon som uncertainty. Of the nature of this latter is that of the Woman in Math. 9. 21. when shee saith, *If I may but touch his garment only, I shalbe whole*. Heerein she had faith for apprehending <sup>"He came to Christ with If; but His If was removed."</sup> deliuernace from a temporall euill, but yet made in her heart some question, *if*, that is, *Whither* she might com to touch him. Such is obteined that in <sup>"The particle If, (in the common vle of our language) implying so, either a Condition or a Doubt, how comes it to bee vsed in Prayer, either in that which is Cmll & done vnto man; or in that which is Spirituall and don vnto God?"</sup> Marke 9. 22. where the father makes it a question, *if so nothing, till Christ would helpe his Sonne: but he came after without If, saying: Lord I beleue, &c.*

The other kynde of Doubt is a distrust, such as that of the Noble-man in 2. King 7. 19. who saith <sup>"If the Lord should make Wyn- dows in the heauens, could it (namely, such plenty of Corne) com so to passe?"</sup> The particle *If*, (in the common vle of our language) implying so, either a Condition or a Doubt, how comes it to bee vsed in Prayer, either in that which is *Cmll* & done vnto man; or in that which is *Spirituall* and don vnto God?

### 1. Touching *IF* vnto God.

**A**LL Diuines without any if doe graunt the Lords prayer (so called, for that him self taught it to his Disciples) that it is *Exemplar absolutissimum*, such an absolute forme of prayer, as nothing essentiall to prayer is lacking therein. If nothing of Essence or Substance be lacking, then the particle *If* is not of essence or substance, seeing it in the whole forme of prayer is lacking. It is graunted indifferently of all Christendome, that *IF* is excluded in all the petitions, excepting this *Give to vs this day our daily-bread*; and herein many say, it is necessarily vnderstood; seeing vnder the terme *Bread*, is synecdochically vnderstood all such *Temporaries* as be necessarie. Ianswere, then it followeth that somwhat essentiall is lackinge in

our Sauiours patterne of prayer, and so the forme imperfect: but them-selues and all do graunt the forme to bee perfect ( and forme giues beeing ) therefore them selues ( for any thinge I see ) are a-gainst them selues. And for my part I dare not admitt in Christ anie want of power or will for laying downe such an example of prayer,

<sup>“</sup>This if being checked by Christ in Mark. 9. 32, could not of Him be left to vs for example to fol lowe.

The Greek particle *El.* for *hosi.*

as neither Angels nor men should be able to do the like, much more vnable to adde anie one particle to the further perfecting thereof. Here wilbe obiected, our Sauiour him selfe thus prayeth: “ *IF it be possible let this cup passe, &c.* I answere; First it followeth not, that because every Action of our Sauiour is for our *Instruction*, therfore also for our *Imitation*. Secondly, why may not the text bee turned better without an *IF*? The grecke particle <sup>(i)</sup>doth not alwayes signifie *IF*, but som tymes valueth <sup>(ii)</sup>in English, *forasmuch-as*; & so may be turned in Math. 26. 39. thus, *forasmuch-as it is possible*, let this cup passe. And so it answereth very fitting to that of S. Mark in chap. 14. 36. *Abba Father, all things are possible with thee, let this cuppe passe.* But his soule being therewith answered of God touching his present will, S. Mathew therefore doth afterwards introduce him, praying thus: *O my father, seeing this cup can not passe away from me, but I must drinke it, thy will be done.* That briefly for the Translation. Thirdly, it is an hard thing to teach man from that speach to vse an *IF*, where all Diuines seeme to stagger about the sense. A taste of that.

<sup>“</sup> Chrysostome in orat. apud Theodoret. Dialog. 3.

\* Zanch de trib. Aiolii. parte 2. li 3. cap 9. Ret. 2.

“ Greg moral lib. 12. cap. 8.

\* Chrys. on John. 12. Caluin.

“ Bucer on Math. 26.

Chrysostome saith the wordes do implice “ *two willes, one of the Father, another of the Sonne*, namely, in respect of his flesh fearing death. Zanchius again saith peremptorilie: *falsum omnino est, &c.* it is altogether false to say, that the will in Christ was diuerse from the Fathers will. “ Gregorius saith: He tooke vpon him the voyce of the infirme. And the learned \* Chytricus saith, *Sic turbatur, &c.* Christ is so confounded for transferring our infirmities vpon him. Caluin in his Harmonie of the Euangelists, saith: This was not a meditated prayer of Christ [ *sed vis & impetus, &c.* ] but a force & violence of Sorow which wroong that fuddaine voice from him, whereto he presently addeth a correction, *Not as I will.* Refined Bucer writeth so: “ This prayer of Christ, it was not so much a prayer, as a certaine complaint before God, with the feare of a mynd wrastling. ---- It was nothing else then the Complaint of a mynd toyling and

and distressed [*& nequam in ista precatio fuit, et si oratio vera fu-* Bез on  
Math. 26.  
Plem.  
*erit* and not a iust forme of praying, although it might bee true prayer. M<sup>a</sup>. B<sup>a</sup>za saith; It is to be marked, that the particle [*πλην*]  
*Notwithstanding*, doth not correct the former petitiō (for so it should be a sinne in Christ) but expound with what condition he desired it. The apprehensiō of the fathers anger & the greatness of the punishment upon our sinnes (then the which none could be more terrible) is so retayned the whole humaine mind for a tyme, as it was only fastned vpō that, till he raised vp himself; which strifte, as in vs it could scrafle, yea not at all want vice; yet in Christ (true-mā, but free from all sin) it was cleane frō all spott of sin. More touching this matter may be seene in the <sup>the</sup> maister of Sētences, where somtymes is concluded, that as in Christ was, 2. wills (the one diuine the other humaine: and in the humaine, 2. affections, the affection of reason, & the affection offensuality) so the Clause *Si possibile* to proceed from *affictus sensus* *alitatis*, as the other from *affictus rationis l. mentis*. Anone againe, from others is concluded, the former Clause to be an effect of the humane nature, the other of the Diuine nature. This brieflie for shewing their vnauidednes, that would from that speach of our Sauiour so doubtfull and intricate, fetch in an *IF* to the fourth petition of the Lords prayer. Lastlie, I desire to know how this of our Sauiour can be drawnen to the fourth petition, rather then to the *Sixt, Lead vs not into temptation, &c.* and if they introduce an *IF* into the sixt, then why not into all the rest?

But to draw a litle closer to the point, in what sense must *IF* be introduced into the fourth petition? As it is a particle of *Condition* or of *Doubt*? If Conditionall, then thus for example; *IF the gifte of bread* (that is, of bodily necessaries) *may stande with thy will, then* *vouchsafe* *o Father to gue it unto me.* And the particle *IF*, is not only conditionall for referring it to Gods will, but also implyeth a *Doubt*, for that in so praying a mā doubteth *IF* so it accordeth with Gods will to gue vnto him the necessaries of the day. Now, our Sauiour commaundeth me to pray for bodily necessaries without distrusting his will, That appeareth in his owne Commentarie laid forth vpō that petition in Math. 6.25. &c. where he giues to vnderstand, that in seeking his kingdome in the first place, bread & cloathing shal be giuen vs in the second place. And because we should

not doubt at all of the matter he reasoneth *A minori ad maius*, thus; If God thus prouide food for the birds and clothing for the grasse, how much more will he prouide for you? But the eye of thy body teacheth thee, that he so dealeth with birds and grasse; therefore the eye of thy soule (that is faith) it should much more teach thee the other. And they that stagger in this, our Sauiour saith to them, Learne this *o ye of little faith*. It was this *if*, that kept the father in Mark.9. 22. without the blessing; which being after remoued, the Lord graunted his desire notwithstanding other wants. The Papists cull out manie *ifs*, in the scriptures for making man to doubt of saluation: and manie of our people produce many *ifs*, for making vs doubt of bodily necessaries. Both badde. For as all prayer must be made in faith, so, faith admits no doubting or wauering. Which faith, as it is of God (with whome all the promises are yea & Amen) so, doubtings are but fruites of our corrupt nature, never inspired by that spirite, that teacheth vs to praye, *Abba father*.

*" Luk. 18.3 "* But when Christ commeth, shall he find faith on the earth?

\* Paracef. in paramiro. The fourth petition, \* one diuinely presseth, bringing in *one body* begging of God *another body*; that is, the body I receaued from my parents, it craueth another body for the sustayning it, and that is the body of the cōmon creature which I craue for food. The earthlie father gaue me a bodie which hath nothing whereby to continue the life thereof, and therefore by prayer I com vnto the heauenlie father for prouision of a second body, for vpholding the former. Here might excellent meditations be gathered, but to the present point. First. Our Lord teacheth vs to pray for bread, that is, for that which (by his blessing) may sustaine nature. He commaunds not to pray for great things. If we aske them, no maruaile if we vse an *if*. Secondly, he teacheth vs also to craue the things necessarie for the present day we lyue in (and not to be troubled about to morowe, Math. 6.34.) no maruaile the if we thrust in an *IF*, praying for bread against the next day: as not content with our *Other of Manna* for the day. If we keep within the compasse of the petition as our Sauiour hath expounded it, I see no vse of *if*. If anie can otherwise shew me, I shalbe thankfull.

Arth. Dent's Plainemans pathway, pag. 103. But let vs heare som others speak touching these temporaries: Ma. Dent in a booke that alreadie hath passed our presse six times,

he for himself and certaine Auncient Fathers giues in an excellent testimonie. First, he introduceth his Philagathus vsing this Demaund; *What then is the cause that manie do want outward thinges?* Then Theologus answereth; The cause is in themselues, because they want fayth: for if we had faith, we could want nothing: \* for Hieron. ad *faith feares no famine* as faith an ancient father. And another faith, *Heliodor.* ¶ for as much as all things are Gods, he that hath God can want no-thing, if he himself be not wanting unto God. Therefore to haue God, <sup>†</sup> Ciprian in orat. dom. is to haue all things: for if we haue him our friend, we haue inough, we need goe no further. For he will make men our friends; yea, he will make Angels and all creatures to be serviceable to vs, he will giue them a pseuiall charge to looke vnto vs, to guard vs, and to doe continuall homage. Therefore let vs make God our friend, and then we haue don all at once, that may concerne our good for this life and a better, &c. So far he. The right zealous and Learned Doctor Fulke writes thus; " If the thing we pray for, be within the compass of these things which God hath promised to graunt, he can no more denie our request, tha he can deny himself, if we continue in prayer. Much of the same nature he writheth in the same place for vs. Walkinge through Fire & water, is comprised in; promise of God to deliver vs, Isa. 43. 2, and in Dan. 3. 25. it is apprehended by faith.

\* Ma. Wil-  
cols in his  
booke of  
doubting,  
pag. 187.

## II. Part.

### Touching *IF unto Man.*

**S**om to make me odious before King and people, gaue out (with-  
out all *IF*) that Clapham by his doctrine of the Pestilence, had  
bene the death of thousands. Iumpe: there wanted not one of thousands; though one would haue thought, that one thousand nyne-hundred, nyne-ty and nyne, had bene the vter most. But these had the iumpe tale, and yet out of the City, and sawe nothing; and be-

sides som of them committing the man to prison eleauē weeks before they talked with him, who best could have told them what was the doctrine. But admitte, that som not vnderstanding the Doctrine & so misapplying it, should so haue bin ouerbold, & haue miscaried, what then? The doctrine of our right Doctor Christ, was & is vnderstood of thousands verie crookedly, whereby his word becoms a sauour to death, and himself to bee a Rock of offence, and spoken against, must the fault be therefore imputed to him? Yet God haue the prayse, Ma. Doctor herein hath not dealt so rudely: for though he feares som what that way, yet, he makes it a question [*IF anie such were*] that did miscarry by the Doctrine.

In a case betweene men vnl<sup>clear</sup>ed, a man may lawfully vse this Major; *IF any by my meanes haue so harmed, I am sorry*: but the Minor in his Conscience wilbe this, *But I know not that any by my meanes haue so harmed*: where vpon followeth this Conclusion, *Therefore I am not sorry*: except for this, that they thinke I so haue harmed som. Our Sauiour teacheth the party offended, to labour brotherly againe and againe with the offendour, Mat. 18. 15. &c. And as there must bee readines to forgiue, so the offendour beeing brought to the sight of his sinne, he is to say, *It repenteth me*, Luko 17. 4. without the addition of any *IF*. For if a man repente in deed, it is for that which he vnderstands and beleuees to be a fault, and that can admit no doubtful *IF*. But wher an *IF* or doubt restes about an act, there can be no true censure giuen as of sinne; much lesse can a man be lawfully puniſhed for such a fact, as yet appeareth not to be sinne. “ *Judge nothing* (saith the Apostle) *before the tyme*. Now I may assume, firſt, that it can neuer be proued, that any by reason of my doctrine of the pestilence miscaried; and ſecondlie, that I was neuer yet convinced of error that way: therefore no iuft cause admiftried why I ſhould be thus punished. But to draw to an end.

“ 1 Cor. 4:5

The last tyme I was conuented (now aboue halfe a yere ſince) I was demaunded of my Lo. Biſhop, if I would admit conference with ſom Doctors? I anſwered, I was willing. He then demaunded, who on I would deſire? I anſwered, I would deſire none. Then ſaith he, thou muſt to prison againe. I anſwered, that then I was willing: where vpon I was returned, where yet I continue. ſom reported ſince (a worke nothing at all beſeeming the day) that Clapham had confeſſed

Protopopeia *answered.*

50

tence offred him, but denied it. (A fiction good inough for a Turn-coat.) 1. To tell my Lord Bi. whom I would desire, I had no reason. Once, because it was but the way to intangle my friend: and otherwise, of being beholden to a foe, who would haue shaped all to my Ill-willers foot. 2. If for myne owne satisfaction in som what, I should desire cōfertance with a friend, what need I giue vp his name to my Lord Bishop or Ma. Deane? But God made mee wiser then so, and therefore without any *IF*, replied as he did.

*EPILOGVS.*

**A**dmit I had erred in iudgement touching the pestilence: heresio it could not be; for no Counsaile (either *Oecumenicall*, *Nationall*, or *Prouinciall*) ever concluded against it: nor yet is it so *fundamentall* in faith, as without the which one can not be saued. Nor (I think) was any one at any time heretofore imprisoned for the same. Admit some errore had slipped me (hardly any Bishop or Doct. that som tyme might not be taken napping) my good and necessarie paines then abounding to the good of many, could not the goodnes thereof, haue bene able som-what to haue counteruayled the errore?

But as afore is cleared (yet scholers must remember it is only according to the poore meanes in prison) I was committed vpon *Errouer-supposed*; and since that the Supposition hath ben found vpon triall, to haue bene but a dreame, what now shold keepe me in prison? I leau the answer to the wise and godly spirited; yet this by the way: The Fauourites and disciples of the *Quodlibeticall* Watson, haue great cause to thanke him that *plagues* me. But all these things may be amended, when God shall haue cleared these matters to his Lieutenant ouer vs. Meane time I am assuied, that all shall fall to my best, so verily as the Lord hath called me according to his purpose.

You that mourne in middest of Zion, for the grosse sinnes abounding, & more & more taking head against the Bibles religio, vouchsafe to assit me with your daily and feruent prayers, & the Spirit of Christ Iesus be euer your Comforter, A M E N.

His cause is  
cleared as  
time & place  
would serue

Δέσποινα μαρτυρει την βασικήν χρήσεων ἀστιν,  
Δέσποινα, εὐαγγελίας είναι ισχεμόν.

Solonis  
gnome,

FINIS.

## Corollarium.

H. Holland vpō psal. 91. **F**or an Ouer- plus, I think Good here to adde som few sentences out of Ma. Hollands Booke called *Spirituall preseruation* printed here *Anno domi. 1593.* and reprinted in Anno. 1603, and dedicated to Sr. Ro. Lee, Lord Maior of our city, together with the two Sherifffes and Aldermen. Which booke, as it hath passed all abroad with quiet applause, so, it determineth the mayne points handled of by foresaid Author, to the stopping of such mouthes as haue vncoufionable reported that Clapham taught sundrie doctrines touching the Pestilence never authorized before, as seekinge therin to be singular, &c. The sentences thus followe according to the *pages* number in the last Edition.

Pag. 3. This generall doctrine is here (in psal. 91.) first propounded, That who so resteth by faith in Gods providence, reposing him self in all afflictions sweetly as in his fathers bosome, that man hath assuredly an Almighty shadowe and protection against *all enuies* of this life.

Pag. 5. Marke what means the Lord vseth for our protection in the pestilence, for the Prophet assureth vs, that the Holy Angells of God are sent with a speciall charge and commission from God to preserue his faithfull people from euill Spirits in the pestilence.

Pag. 11. The faith of the Ghospell or Euangelicall requires, 1. that you beleue that the Messias is come. 2. that you beleene that Iesus Christ the sonne of the Virgin Marie, is God and Man, or God manifested in the flesh, and that very Messias which was to com. 3. That you beleue in him for your perfect Redemption. 4. Lastly, it was required in these which resorted vnto him for *Miraculous cures*, that they caried with them a *Particular Faith* to bee healed, that is, a comfortable perswasion of heart, that hee both *could* and *would* heale them & such afflicted persons as they prayed for, might be healed. This holy faith, I say, greatly pleased Christ in earth, *and shall preuayle with him in heauen also:* for all mercies and blessings to the worldes end.

Pag. 14. Here I demaund, whither Gods ministers & people *now* may not receaue as great mercies and blessings (aswell corporall as spirituall) by faith, as the people of the Iewes did when Christ was conuersant with them on the earth? We know his knowledge, his loue; his mercies are not diminished or changed, his power & might is the same and more glorified. Surely, then that which letteth the

free

free course of his Graces and mercies from vs, must be in our selues, Ignorance, hardnes of heart, and Great infidelitie.

Pag. 29. The Psalmist from the third verse striueth to perswade every one of the faithfull, that they shalbe deliuering from the flying Angell (which like an hunter raigned through all Iurie, destroying so many thousands with the grievous and deadly pestilence,) if they flye by faith farre above the secundary causes, vnto the Lords prouidence and holy protection.

Pag. 33. Because the Lords power and might more appeares, and is more manifest in this great euill, then in any other, I think it not *fabulous*, what I haue heard som report, that they haue scene as it were the print of an hande vpon the armes and other partes of the body of Sundry smitten with the pestilence.

Pag. 36. These be the diseases (saith Fernelius) whereof I haue said often, they haue some secret cause.---- The first causes which breed the pestilence are so vnownen, so inuisible, and so strange to all our sensess, that we are alrogither ignorant of them.

Pag. 37. The putrifaction of the ayre (witnesseth Fernelius) which ariseth of vncleane streetes, &c. it may cause som of the Common & ordinarie diseases among the people, but *this alone can never breed the pestilence*. This giueth greater strength to the Contagion, and encreaseth it, but can not beget this euill. The pestilence is an effect of som higher power.

Pag. 83. Be not afraid, saith the Prophet in this 7. verse, of that great Destroyer the pestilence, which kills so many by day and by night. No, nor yet feare (I say) albeit 1000. of thy neighbours or companions fall on th'one side, for thou shalt be free. Only bee strong in faith, and watch wisely ouer thyne owne wayes, callinge mightily vpon God for his defence and deliuernace.

Pag. 85. and 86. *The plague shall not come neere thee*: It may bee demanded, how this can be true; for that we read both in elder ages and see dayly, that the pestilence where it is sent, doeth not only come neere the Godly, but also smites dead many of the righteous and religious people among the great heapes and troupes of vnbelleuers? The answere is this, that either they fail in the *Particular faith*, in Gods prouidence so much commended and *Required* in this Psalme, or they keepe not within the boundes of their callings, &c.

Pag. 89. A man must not only haue faith concerning Gods prouidence as at other tymes, But *I must beleue that God in this speciall visitation, hath a most speciall care of me*, and hath commaunded his Angells to watch ouer me. And for this cause, all the promises are particularly applied to this beleueer, from the beginning to the latter end of this psalme. vers. 3. Surely, he shall deliuer *thee*, &c. vers. 4. he will couer *thee*, &c. vers. 5. *Thou* shalt not be affraid &c. vers. 7. A thousand shall fall at thy side. vers. 8. *Thou* shalt see, &c. ver. 11. He wil giue his Angels charge ouer *thee*, to keep thee. vers. 12. They shall beare *thee* &c. vers. 13. *Thou* shalt walk, &c. wherefore thou must striue to haue this particular and speciall faith, in troubls, &c.

• As a bird that wan-  
deth from  
her nest, so  
is a man  
that wan-  
deth from  
his owne  
place. pro.  
37-8.

\* Pag. 162. I cannot see how the Pastor can neglect anie of his flock (committed of the Lord to his Charge) in any calanitie, or the Pe-  
stilence: for the Apostles Charge is so generall (in my iudgment) that it excludeth all exceptions of persons, tyme and sicknes. Anie man may send, in anie sicknes, for the Elders of the Church, Iam. 5. 14.

Pag. 173. Let no man depart *an haires breadib* for feare of death, from the duties of humanity, nor break any of the bonds of loue which are many, as betweene man and wife, betweene parents and Children, maisters and seruants, betweene kyndred, betweene Christian neighbors and friends. For if we break these bonds, I see not how humane societys may continue, ——— Let not him that is bound to anie Ciuill office depart, for such are bound by the lawes of Christian and godlie policy in every common wealth to attend vpon their calling, function and place, in their owne City. Lastlie, the Pastors and Elders (as heere Iames speaeth) may not depart: for how then shall the sick be visited and comforted? which thing here seemeth to be commaunded and coniumented by the holie Apostle vnto them.

Also the zealous Doctor Fulk in a Sermon on 2. Sam. 24. pag. 33. pag. 42. sayeth Thus doth FAITH ouer-come the *terreor* of Gods suffice. ——— Againe he sayeth, It is no hard matter to gather, what Sinne Dauid Committed, in Numbering the people; Namely his heart, by Satan, (CONTRARI to his former FAITH, and Humble Trust, in GODS PROMISES) was lifted vp with pride, &c.

Fur-

Furthermore, thus saith the Lord that created thee, O Jacob; and <sup>10. 43. 3.</sup> He that formed thee, O Israel, Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art myne. When thou passest through the waters, I will be with thee, and through the floods, that they do not overflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpō thee. The 3. • Nobles in the fierie fornace beleueed this *promise*, & their <sup>• Dan. 3. 23</sup> (apprehending) *Faith* is commended in Hebr. chap. 11. And Peter <sup>17.</sup> walked on the water, but when his *Faith* failed, he began to sincke. So immediatly Iesus stretched forth his hand and caught him, and said to him, *O thou of little faith, wherefore didst thou doubt*, Mat. 14. 29. -- 30. 3. 1.

And that God never faileth in his PROMISES, let vs beleue Salomon, 1. King. 8. 56. According to all that He PROMISED, there hath not failed one Word of al His good PROMISES, which He PROMISED, 1. King. 8. 56.

### Conclusion.

**T**Hus, and much more of this nature, • Do. Fulk & Ma. Holland • Doct Fulk (not to mention any other) could teach & write with a pleasure and liking. What one opposed? What is his name, and where may he dwell? But when Clapham writes, and writing repeats but som what which he and others before haue taught; many as hauing forgotten what they read and authorized in others, or (blinded with malice) not caring what they haue read and liked in others, cry out with Athaliah, " *Treason, treason*, when they them selfes are the transgressors, and deserue to be haled out of the Temple for seducers of their Hearers, Ma. Holland must be a true Prophet, and Clapham for the same doctrine must be proclaimed a false-prophet. O Lord turne to this people a right heart, that so they may publiclie repent their publique euills to the reducing of all such, as they foolishlie haue turned out of the way; as also do thou take such order with them, as their spirits may not rest vntill they haue regularly satisfied thy poore servant by an humble confession of fault, against whose liberty, credit and lyfe: they haue so grievously sinned. And as for such as will still turne aside, by their crooked pathes, lead them forth with the workers of iniquitie, that so peace may be vpon Israel. AMEN.



Sacred Policy,  
To the thrise-royall H E N R Y  
Prince of Wales, &c.

8.  
Sweet Floure of Wales, the hope of Britaine great,  
Deigne to cast downe your wanted Graciousey  
On my poore lynes I consecrate to yow.  
Their Subiect Islands in Diuine Policy,  
Diduced from the sacred booke of God,  
The Anker-hold of Princes happiness.  
The blots vn-worthy such a worthy ground,  
Your Grace can well impute vnto my Bandes.  
The daintie *Muses* fly a Prison fauour:  
But all's be well, where HENRY deigneth fauour.

---

Your Graces

Loyall Orator,

*Henoch Clapham.*

---

18  
Prov. 22. 6.

Prov. 22. 6.

Teach a Child in the trade of his way, and  
when he is old, he shall not depart from it.

# Princes sacred Policy.

## CHAP. I.

What be-seemeth the Princes of the people in  
Ambiguitie of Succession.

**I**N Succession vnassured or doubted, the Princes of the People are to walke in al warines, for feare the people ronne into Factiōns. Such warines was sanctified of God him selfe in the person of *Samuel*. \*First, for close & secret annoyntment of *Saul*, † then of *David*: so well as after in the ministrie of *Elishaues Deacon* \*for annoynting of *Iehu*. 1. Sam. 9.  
27. & 10. 1.  
† Sam. 16.  
2. &c.  
\* 2 King. 9.

This Policie was wel obserued of our Princes in the dayes of our blessed late Soueraigne *Elizabeth*, who (not onely of them selues, but also by her sacred direction) did auoyde the publique fore-mentioning of the lawfull Successour, & that for preuenting Schismes and sides, which otherwise could not be auoyded. In which respect also, it is not only lawfull but expedient (So farre as holynes and righteousnes be not crossed, for euill must not bee done, that good may come thereof) sometymes with our Sauiour <sup>“</sup>to looke one way, <sup>“</sup>*Luke. 24.* when as not-withſtāding the Heart lookes another way: like as our Barge-men at *Thames*, who looke one way, and yet rowe another.

Neuer could this our King (in any probabilitie) haue come thus to his Crowne, without much bloodshed & hazard of his

his person; were it not for the former politicall carriage of our  
hie right honorable Senate.

But for lawfull Succession in this our Kingdome, there  
now needeth no such *Secretie*: seeing God of his goodnes  
hath exhibited a plenteous *seed*; whom he continue in his  
faith for euer, **A M E N.**

### C H A P. II.

*What be seemeth the Prince installed.*

**T**HE Arch-prince installed in the Crowne due vnto him,  
euen as he lookes to prosper in his inheritaunce, these fol-  
lowing Rules are of him to be conſcionaly obſerued.

*Iosb. 1. 1.*

1. He is dailie to *heed the lawe of God*, as *Iosbua* was coman-  
ded, and to make it his deſite and Couſailours as *Dauid* did.  
For how ſhall he thinke that man wilbe a conſcionaly ob-  
ſeruer of his lawe, being but an Earth-God, when as him ſelf  
ſhall be found a willing neglectour of his lawe that is God of  
heauen and earth? *Iosbua* was the Arch-leader of Iſraell  
through all ſtraiſts, after *Moses* his death; and leſſe tyme to  
meditate in the lawe of God, no Princes affaires do now re-  
quire.

*Iosb. 1. 6.*

*7. 9.*

*Exod. 1. 8.*

*21. 25.*

2. He muſt labour for *Carriage of mynd*, as *Iosbua* is again  
and againe vrged: ſpecially, hauing to combate with many  
Idolatres. Without much courage the Lords busines will  
not be furthered; by reaſon that *Satan* will euer bee caſting  
Feares and Scruples in the ſoule. Such feares breed delay, &  
ſuch delay breeds daunger. Euills not refiſted at firſt, grow  
to be rooted, and ſo to an habit. So That that which was vnto  
vs an euill at firſt, ſhall paſſe as a matter tollerable at laſt.  
After ſuſh ſort *Saul* delayed, till he ronne from the Lord to a  
Witch,

Witch to a Deuill.

3. For performing the Lords busynesse the better through Church and Common wealth, *Choise* is to bee made of the most religious & stayed Spirites, specially of Nobilitie. Such Assistantes wilbe as a right-hande to their Chieftaine. God therefore gaue to Moses his *"Sanhearim"* diuine giftes, and vnto Israel conuaied his blessing in gouernement (specially, though not only) by the ligneage of Lyon-like *Iudah*. Nebuchadnefar attayned the equitie of this pollicie: when as first he culleth out special-ones of the tribe of Iudah to stand in his presence: and secondly, taketh order for their learned education, before they come neare vnto him; much more, before they were in?alled in publique functi?ns. Otherwise, to ioyne with yong vnexperienced heads, it is the way with *Rehoboam* to loose <sup>\*</sup> ten partes of the Garment.

<sup>• 1 King. 12  
29. 30. 31.</sup>

4. As the Lord hath giuen two Tables of Commaundements to be kept of the King: so, the Lord hath prefixed the duties of *Religio* towards him selfe, before the duties of *Righteouſnes* owing vnto man: because his Annoynted should first & principally looke to the good of Religion (*Εὐαγγέλιον*) and secondly, to the common course of Iustice. But as God ioyned both together before he incomméded them to Moses, that so Moses might looke to both iointly, & neglect neither as occasion shou'd be offred: euен such also is his dutie that is called to be *Supreme* to his brethren, as he would bee thought to loue God and his brother. Which conſcionably looked vnto, how ſhall not Gouernement be found not only *Honos* but *Onus*, an honorable kinde of burthen?

<sup>Ab Ioue print  
cipium: A-  
rati, 1. vers.  
Sic Theo-  
criti, Eidy-  
lion 17. vers.  
1.</sup>

5. For the <sup>\*</sup>wheat-like *Tares* are to be permitted, till with ſafetie of the whole they may be ſeuered, or els of *Tares* they transplant into wheat. *Tares* represent ſuch Euills *personall* &

<sup>• Math. 13.  
29.</sup>

5

K

Reall

Reall as can not by Ciuill and Ecclesiastike censure be seuered, without euident danger of destroying or damaging the good part. Tares grove clasping the wheat, and not seuered as other weeds doe. Dauid so permitted *Ioab, Shimei, &c.* S. Iohn permitted *Diotrephes*. Yet such permission must not be with allowance. For such allowance is euill, and the damnation thereof Iust.

6. *Kindnes vnto Subiectes* will winne the best, and molifie the worst. But to vilipende the people, is a ready high-way to prouoke the Lords Israel vnto schisme, euen to the proclayming of som “*Ieroboam or Iack strawe* for their damnable Leader. *Curtesie costes little, but profiteth much.*

7. In publique Hazards, the Chieftaine shall doe politically well, to sett first foot som-tymes into field, and to giue the first onsett (Glorious be thy Memoriall, o Qu *Elizabeth* mounted to such purpose in Tilbury camp) which shall not only flesh his weakest Subiects to the fight, but also so knitt all their heartes to his, as afterwards they will rather all dye, then *He* shal be brought into daunger: like as Israel was to Dauid, who denied him to goe againe with them, \* least otherwise their light should be quenched. For such respect it is said of *Traiane* the Emperour, that his speach was not *Goe*, but *Let vs goe*: not doe, but *let vs doe*: not fight, but *let vs fight*.

### CHAP. III.

1. **T**HE Kingdome being *established* fullie to his hande (without iust feare at home or abroad) the it is his dutie, without all delay, to proceede vnto perfect iudgement. And he being wise as an Angell of God, must now labour to seuer the tares from the wheat (*Persons and Things* nociuous, from the Good) as “*Solomon did, in remouing*

mouing *Ioab* and *Shimei*, who in Dauids dayes had bene two strong Factionists, & that mightily banded with the Lords people. Who before could not be remoued without daunger to the whole: for *Ioab* had bene strong with all the Soldiers; and *Shimei* deep in with Sauls house of the raueninge wolf, *Ren iamin*. Though in open daunger, the Chieftaine must not be peny-wife and pound-foolish; yet, when tyme hath rypened the case, the Prince must for conscience sake, renoue the ill, as he would therewith haue the whole lumpe vnsoured. Like as the Physitian remoues that at last, which otherwise he durst not (and with safetie of the whole, could not) medle with at first: *Kings som-tymes proceed as they may, and som-tymes as they ought.*

2. Then Persons are to be preferred rather for good deserts then bare policy. Then such as haue confisconably put them-selues in som hazard with the Prince, are peculiarly to be recompenced. \* *Show kindnes* (saith Dauid to Salomon) *vnto the sonnes of Barzillai the Gileadite, and let them bee among them that eat at thy Table: for so they came to me, when I fled from Absalom thy Brother.* As for such as haue in tymes of scruple ioyned with the Prince, not so much respecting religious duty, as with *“Abner* to worke vpon a Splene, such are to be countenanced, but not easily to be credited in cases of waight: for Humorists vpō a new splene will be ready to band them selues with a new faction. *No repose in Humoristes.*

#### C H A P. IIII.

*What becometh the Prince, as duty common both to his tymes of first installment and full establishment.*

1. IN Reformation of Church and Common-weale, Regarde is to be had, first of the *Maine*; secondly, of the

K 2 By

By, or *Accident*. For hee that followeth the *By*, with euident daunger to the *Maine* or Substance, shall deale as fillily as *Rusticus*, who to catch a prick-eard mouse in the Barne, doth in the one hand carry a flaming candle, and with the other hand flinge about his corne-sheaues, to the present hazard of all his Substance.

2. No one is to be admitted into secret communion, before they be thoroughly sifted, as \* *Naomi* politically temped *Ruth*, and " *Dauid* with no lesle wisdome fanned foorth the affection of *Ittai*. As for *Orpah*, better lost then found.

<sup>\* Ruth. 1. 6. 8. &c  
" 2 Sam. 15. 19. &c.</sup> 3. If the † *Gibeonites* by reason of a feare God hath put vpon them, shall by cunning procure peace with *Iosuah* the Prince, adding thereto their submision to the Church: such peace and trueth is not of *Saul* the Churches Chieftaine to be broken vnder any colour of zeale what soeuer; for vpon such breach, God is a mightie and feuere Auenger. If peace haue bene smitten with such as yeeld no tollerable submision to the Church, they are to be watched (as *Salomon* watched *Shimei*) and vpon the breaking of their boundes, they are to be taken tardy as *Fedifragistes*, and either smitten, or at least walked towardes as *Aduersaries*. Where no tollerable Ecclesiastike homlage can be had, there can be no true safetie in Ciuill communion: Neither can God hold him self contented with *Iosaphat* to drawe neare affinitie with *Abab*. It was one of *Iudahs* clamorous sinnes, to haue the \* holy seed mixed with the vnholy.

<sup>\* Ezra. 9. 2. 24. " Ecc. 7. 23</sup> 4. The Prince must be more prescise of his care, then to hearken after euery transgression, specially therby to be prouoked to the drawing of his sworde, seeing who is it that in nothing offendeth: " *Giue not thine heart* (saith *Salomon*) *to all the wordes that men speake, least thou doe heare thy seruant speake ciuill*

euill of thee. For often tymes also, thine heart knoweth that thou like-  
wise hast maldicted others. Otherwise to walke, will bringe as  
much confusion into the common weale, as some Ecclesiastike persons haue done into Churches, by deliuering peo-  
ple daily vp to Satan for euery simple occasion: and as foo-  
lish houholders do, who vpō every trifle do set their house-  
peace on fire. *Som tymes it is better with Iaphet and Shem not to  
see, then with Cham to see.*

5. Whilst the Prince hath one *care* for the Accuser, hee  
must (as nature hath gifted) keep th'other eare for the accu-  
sed: for the First (be he neuer so euill) wilbe iust in his tale,  
till his neighbour come to his answere. *Zedechiah beleeuing* <sup>Jer. 33.</sup>  
some of his Princes vpon the first tale, committed Ieremie to  
a filthie prison (*"Nam Career ad custodiam non ad supplicium"* Tremell  
*constitutus est*) who afterwards vpon better information <sup>gi.</sup> <sup>Ibid.</sup>  
uen in by *Ebed-melech* (few such informers) did cause him to  
be set out againe. The like in Darius touching Daniel: yea,  
the like in Dauid towards *Mephiboseth*. But if the Prince  
haue offended by such *Credulity*, let him not bee ashamed to  
break off that sin, by doing good to the parties so distressed.

6. As too much *pitty* vndoeth a Citie; so, much Clem-  
encie maketh the Prince like vnto God: whose long-suffering  
is much, and whose *mercy* is stretched forth ouer all his  
workes. *"Chastisement is to be given by onces, but Clemency with-* <sup>† Ps. 145. 9.</sup>  
*out measure.* <sup>D. deut. 25. 3.</sup>

7. Euen in *worthie-killing*, the transgressing subiect, the  
Christian Prince must shew Charity, and labour that *Achan* <sup>6. 7.</sup> <sup>Joshua 7.</sup>  
may glorifie God in his dying: for his zeale after the remou-  
all of an offensiuſe life, must not annull Charity towards his  
deare bought soule. Many be killed worthily of the Prince,  
whose soules notwithstanding are mercifully covaid vp in-

to Abrahams bozome. Excommunication it selfe, is but for humbling the body, that so in the Lords tyme the spirit may be saued: and vnto the same end also (though not *onlie*) all sortes of temporarie mulcts and punishments are to be referred. *In iudgement remember mercy.*

## C H A P. V.

*A brief of the Decalogue.*

¶ I that hath alreadie, or yet might bee further said touching Legall policie, hath his *Ground* in the two Tables of the Morall Law. And all the sacred duties therein comprised, are virged vpon man, from the consideration of Gods loue and fatherly kindnes sealed vp in *Mesiah*, for whose sake ( comprised in the Couenant limit with the Fathers) He *Elohim Iehouah* deliuered them and vs (literally and mystically) out of bondage & slauerie, that so we might serue him in Holynes and Righteousnes all our dayes. So that howsoeuer *the spirit bee not recaued by the workes of the Law, but by the hearing of faith*, yet Conformatie to the law is enioyned by the Holy-spirit; and morall duties wrought in Charitie, bee notable effectes of faith, both to Gods glory and our good. But to the seuerall lawes always remembryng these two notes: 1. The negative law enioynes the contrary; and the affirmative law, forbids the contrarie. 2. Vnder som speciall thing forbidden or bidden, all other things depending naturally thereon, are accordingly intended.

*Exod. 20.1.  
&c.*

1. The first *Commaundement* is negative, (as 7. moe of the *Com-*

Commaundements be) & therefore they are overseen that flout vs for Negatiue Religion, it forbiddeth the <sup>Deut. 5.1.</sup> \*Heart of man, <sup>\*Ezek. 14.</sup> the Religious preferring of any thing before him. Though, <sup>3 &c.</sup> <sup>Luke. 10.27</sup> thought be free from mans sight, yet God is there present and his face vpon it; for *nothing is hid from him with whom wee have to deale*: And seeing the Prince cannot reach to the punishing of that euill which lurketh in his peoples heartes, because he can take no knowledge of it, therefore he is necessarily here to search his owne heart, and to sit in judgement of it, as he would be held *Custos totius*, a keeper of the whole of both Tables. In beginning so with him self, he shall be the fitter iudge of others.

2. The *Second Commaund.* forbiddeth a comming to the true God Iehouah, <sup>†</sup> by any externall religious formes, not commaunded by him. The Idolatrous Heathen did acknowledge <sup>†Numb. 15.</sup> <sup>39. Ier. 44.</sup> <sup>25. &c.</sup> *Omnia ab uno & ad unum*, That the Beeing of Beeings was but one, to which one God they referred their deuotions; but so, as one comes vnto him by this externall forme, another by that, &c. all deuised by the botthomles-pitt of their inuentive heart, it not comming once <sup>“into his heart so</sup> <sup>Ier. 2. 28.</sup> to bid them doe, \* and this was learned of Iudah. But *Iovus* <sup>and 1.13.</sup> <sup>\* Ier. 7. 3. 15.</sup> or *Ioua* (a stolne corruption of *tehouah*) condemneth all such inuentiones, approuing only his owne Commaundements. And herevnto ( I doubt not) that Dauid specially related, when to the Lord he saith : \* *I hate vayne inventions, but thy law doe I loue*: for wel he knew that Iehouah was Iealous ouer <sup>\* psal. 119.</sup> <sup>113.</sup> his people.

3. The *Third Command.* not only for-biddeth the vani-fying of Gods name ( “a sinne in high & low most frequent) <sup>Math. 12. 34.</sup> but also pronounceth (let the Magistrate thinke of it as hee <sup>35. 36. 37.</sup> shall) that God will not hold them guiltles, that taketh his name

name in vayne: and in vayne it must needs bee, when it is vsed to no holy edifying purpose. The old adage is, *Non est bonum ludere cum sanctis*: & much more it is necessarily true, *Bonum non est ludere cum Sanctissimo*. That which is but transgression against holy-men, is Capitall Rebellion being done against God. If earth-gods will not beare with the abuse of their name, how think they that the God of heauen & earth will alwayes brook the vnhalloving of his Name? Our Sauiour therefore teacheth vs primordially to pray, *hallowed be thy name*, as if the neglect of so doing, were a fearefull signe of not hauing yet made any heartie entrance into \* true Religion, as not hauing learned to pray the first petition.

\* *Iam. 1.26.*

4. The fourth Com. is *Affirmative*, and commaundeth a *Memento* for holy obseruance of the religious Rest-day, culled from out the 7. dayes. God hauing graunted to Prince and people six dayes for folowing the offices of their common callings, hee challengeth this whole day peculiarly to him self; whereas no notable action of charity meane while be omitted. Adam in all probabilitie came not to obserue the first *Rest-day*, till first he had full occasion to meditate, not only of the Creation, but also of his Fall and Redemption.

Nor haue we lesse matter to be embusied in, on our glorious

\* *Reuel. 1.*

10. The \* Lords day. The Prince must *Remember* to see it sanctified, as he would not haue his owne day turned into darknes.

of Creation, out of whose darknes Light came. Into this first day, the Ceremoniall seauenth day is turned (as for oþer cause so, for leading vs from the Naturall creatiō to a spirituall creation. This from our Sauiours action, of preaching sundry tymes, The first day of the week. He rose-in, (for the seauenth day He rested in the graue) for teaching vs, that a better Rest then the first, is to be respected.

*So far the first Table, comprising only our Loue towrdes God,  
which is to be testified in actions of Holines. Now fol-  
loweth the Second Table, comprising Righte-  
ousnesstowrdes man.*

3. THE *fift Commaund.* is *Affirmatiue*, commaunding *Honorabile duties to Parentes*, be they the Naturall Parentes of our Body, or the spirituall parentes of our soule, or officious parentes of the common Weale, or ( for yeares) "the Gray-headed amongst the people.

6. *The sixt Commaund.* prohibiteth murder, bee it murde-ring of Bodies, or murdering of soules, or murdering the credit of any. And not onely the grosse act of such murder is herein forbid, but also (as our Sauiour expoundeth) \* *rash or vnadvised anger, causeth wrath, and vnjust floutings.*

7. *The seauenth Commaund.* forbiddeth *Incontinency*, not only of the Bodies grosse act, but also, " of the eye set a work by the heart to lust after it : as *Heuahs* eye irregularly looked after the forbidde fruite, before hand or mouth perpetrated any act.

8. *The eight Commaund.* forbiddeth all sortes of " *stealh, wholie, Leuit. 19. 11.* be it direct or indirect, officious or inofficious, secret or opē.

9. *The ninth Commaund.* prohibiteth false *witnesse bearing*, be it by † *silence or speach*, to the detriment of any: seeing the † *Leuit. 5. 1* Affirmatiue is, \* *Thou shalt beare true witnes in the behoof of thy Neighbour.*

10. *The tenth Commaund.* forbiddeth a *Coueting* of anie thing which is not a mans owne: yea, such a kinde of coueting, as yet is not ioyned with an *Inordinate looking after Rem proximi*, that thing which is anothers. For this latter, our Sauiour (the Churches Doctor) doeth comprehend it vnder the *seauenth Commaundement*, whereas the abouesaid \* *Couet, Rom. 7. 7.* or *Concupiscence* is here distinct from that, making vp a seuered peculiar Commaundement, and the last of the tenne. As the first Commaund forbids a secret euil in the heart vncomprehensible of any man, so doeth this also; that and this

L impa-

impaling the other eight, whose lowest kinde of breach (it  
 \* Mat. 5. 28 seemeth) consisted in an irregular *\*looking-after* the things in  
 them forbidden. For euery such *looking-after*, is in it owne  
 \* 2 Pet. 2.  
 \* 4. prou. 6.  
 13. nature *“able to com vnder anothers externall censure; but*  
*that first and this last,not.* The politicall Magistrate and Mi-  
 nister can in their Censures reatch to the Eight, as beeing in  
 their nature seeable (*Etiam si per Maius & Minus*) but the first  
 and last breaches invisible, to all but him that beholdeth the  
 heart. And for that cause, hath reserued the correction ther-  
 of to him selfe.

*So finish the offices of the second Table, contayning Loue  
 towards our neighbour. If the King be trusted of God for  
 Supreame Keper of both these Loues, how much should  
 He shewe loue towards God and his Neighbour? Much is  
 required of him, to whom much is concredited. All policy  
 and vigilancy is needfull for keeping those Tables vnbrea-  
 ken (that none cause Moses to break the as Idolaters)  
 and no leſſe heed to be had, to the exercising of  
 proportionable Discipline vpon such as be  
 found willing (specielly Malici-  
 ous) Transgrefſors.*

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### EPILOGVS.

Thus to my Prince (of few and tender yeares)  
 These paragrapheſ of *POLICY* be tendred:  
 His stronger Tymes may stronger food receave,  
 Which will of others (doubtles) be remembred.  
 His good deſerues will cause som byde his Deſter,  
 Meane tyme a Prisoners gift may ſerue for better.

*FINIS.*

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9.

## AN EPISTLE To such as be distracted in mynd in respect of present styrres in the Church; specially in and neare London; Grace, mercy and Peace be multiplied, &c.

**B**Eloued, from auncient Distractions in myne owne soule, I haue  
learned, not only to take knowledge of, but also to compas-  
ionate others of like fort visited; as also haue of God receaued the  
grace to releeue others.

1. But som wilbe readie at first to turne the eare away saying, I  
waigh not of Claphams aduise. And why? He did not walke on  
our syde, nor stood one with vs in *our Cause*. True: I was not, nor  
am such a one, nor (by the grace of God) ever wilbe; howsoeuer I  
doubt not som haue bruted of me to the seduction of Chief Go-  
uernours, who haue had an eare for the Accuser, but none for the  
Accused. And so I likewise was abused som yeres since in Scotland,  
to the disuantage of that Church: Haue ye not learned, that to  
hold sydes in Religion it is to schisme and be factious? Saith not the  
Apostle, *When one saith I am Pauls, and another I am Apollos, are*  
*ye not Carnall?* There were none so absurd, as to think that Paul  
or Apollos was the Saviour, but they made Paul and Apollos chief-  
tanies of their syde or faction; which the Apostle Paul himself bran-  
deth out with the coale of *Carnall*. If none [as he would not be held  
Carnall] may say I am Pauls, I am Apollos; who dare say, I am the  
*Hierarchies*, I am the *Presbyteries*, or the like? In another place  
the same Apostle writeth so: *Now this I say, that every one of you*  
*saith, I am Pauls and I am Apollos, and I am Cephas and I am*  
*Christ*, whereto he addeth; *Is Christ divided, was Paul Crucified*  
*for you, either were ye baptizized into the name of Paul?* So say I, som  
of you say ye are the *Prelates*, som say they are the *Prescissians*; euen  
as in the Church of Rome, one is of the order of S. Bennet, another  
of S. Dominick; one holds of the black friers, another on the white:  
one is a Secular, another is a Iesuite, and so on, *in infinitum*. I an-  
<sup>1 Cor. 3:4</sup>  
<sup>&c.</sup>  
<sup>1 Cor. 1:12</sup>  
<sup>&c.</sup>  
swere;

swer, Is Christ rent in peeces for seruynge of sydes and sects? Is any of ye baptizied into the Ringleader of any faction? As Paul disclaimeſ the being an head to anie ſuſh Schifme, ſo will anie one termed Prelate or Prescian if he be ought. One holds his faith in respect of ſuſh an Author in his ſtudie, another otherwise; and ſo Apocryphall Authors ſett altogether by the eares. *Ye erre not understanding the Scriptures*, faith our Sauiour. And indeed if you ſtudied Christ, as ye ſtudy man, ye would only hold of Christ and not of man. \* *One is your Doctor (euēn) Christ and all ye are breſhren.* As then ye would not be held Carnall or fleshly, hearken what is to be ſpoken vnto you, not in the name of any ſide, ſeck or faction, but in the name of Christ Iēſus, into whose name we were all baptizied.

• Mar. 23. 8

2. You ſay amongſt your ſelues, what ſhall we doe? *Players go vp, and Preachers go downe*, we know not where to heare a Sermon without bitter inveſtiguing againſt the Brethren? I anſwer. You are not tyed by any lawe to goe vnto playes, then let them alone and looke you vnto your owne particular places. For the going downe of Preachers, think with your ſelues what haue bene the popular ſinnes which God hath called to remembrance. Amongſt other ſinnes, that of vpholding factions is not the leaſt. Nay know ye not, that manie of your ſelues haue delited in your priuate meetings (I wil not ſay in the priuatenes) to conſume houetes in vnsanctified & com-  
maes, as if ye had bene ſpirit out of the very mouth of *Martin-mart*, or *Mar-martin*, the marrers of Religion. And doth not the law *Talio* anſwering ye with the like, make open ſhew how God is iuft and proportionable in his iudgments? Dauid could ſay, when *Shimei* rayled. *He curſeth euēn because the Lord had bid him curse Dauid.* I approue no malicious inveſtigues or Iſmaelitish ſcoffings at all, but I therin iuſtifie the proceedinges of the Almighty againſt mankind.

2 Sam. 16. 10.

3. But it is *hard* (ſay you) that ſuſh men ſhould be caſt off without anie reſpect of due maintenance. Mans *hardnes* I will not iuſtifie, but God herein I both can and will iuſtifie. Haue not many of theſe men bene ſtraiſt-bowelled towards ſuſh their brethren, as haue not iumented with them in all their conceited forme of Reformation? Let me preſſe one particular. Not to ſpeak of tymes before my Captiuitie, what ſuccour haue I receaued from any of that ſyde, the whole yeare

yeare and halfe of my present bonds? Haue anie two or three such in or neare the City, vouchsafed vnto me so much as a Cup of cold water? I know it not. Nay, haue they only with-held their own hand, and haue not also often labored to stay others? And haue they thus walked towards me a lone? Well, God is no acceptour of persons, neither should we. He doth good by his Sun & Rayne vnto all, and so should we. He labours to wyn the Contrary-mynded by fauours, so should we, but so do not we. And therefore if any in their distresse fynd not mercy, it is because themselues haue first bene vnmercifull. Fynds Lazarus no more help in the earth, then God will heave vp his soule to heauen. *Si quis autem dixerit, &c.* If anie one shall say that he hath often seen the lust-man want bread: that verily is passing rare, and that also where there is not another lust man and yet notwithstanding he must read that; *Non in solo pane vives justus &c.* the Righteous man liueth not by bread a lone, but by the word of the Lord, who is the true and celestiall bread. So far one, let God then in all our wants be iust, and we vnrighteous.

Clem. Alex.  
Pedagog. 1.  
3. Cap. 7.

4. But say you, shall we haue *such as haue Subscribed?* I answer by another question, do they not teach the same Ghospell they did? If they do, then howsdeuer som of them be not the same to themselues, yet they are the same to you. True it is, that som haue ministred deep Scandale, in opposing to manie things (how iustly or vnjustlie I here dispute not) whereto since they haue easily yeelded vpon what ground? By vertue of what Argument? By an argument drawn from their Benefice or Stipend. Or (if you will) from their ewne false heart, their wyffes back and childrens bellies. Were it not for that, they would be the same they were, and that som others are. These in their bodies serue one side, and in their soules another: a fruit good inough for sydes and factious. But for all that, let the Ordinances of God, be as in their owne nature they are, *Autopistos* of them selues credible, nor borowing any authority from mans excellencie; nor loosing any iod of their worthines by reason of any Auarice in Iudas fallihood, in "Hananiah, or temporizing" <sup>Jer. 28.5.6</sup> with Balaam. Glorious it is, to see Ministers walk worthy their places: but yet the Word and Sacraments are the Lords, notwithstanding they in their particular courses wilbe the Deuils.

5. Another obiecteth, but they teach not all one doctrine in all things.

things. I answer; neuer didst thou know, heare or read (nor euer shall) that all the Teachers in a Nationall, Prouinciall or Diocesan Church did hitt the same in all thinges: nay, amougt Whom there was not som discrepancy and opposition in Doctrine. If thou pro-  
 ound the Legall Prophets and Euangelicall Apostles, thou faist nothing to This; for that they were (as none besides them, euer were or are) the *Canonicall Scribes* of the holy-Ghost for perfection of faith. <sup>†</sup> Since the Apostles laid the foundation, it is well that we can be found building Gold and Syluer vpon that, notwithstanding somtymes withall (through inseperable infirmitie of our na-  
 ture) som stubble be shuffled in among. Which stubble, as every one should suffer to burne when it comes to the firie tryall; so, none be-  
 cause of the same, is to leaue the fundamentall Communion; no  
 more then one would cast away a casket of Gold, by reason som  
 Canker was crept in among. \* Try all things, and keep that which  
 is good; for what is the wheat to the chaffe? In your habilitie to  
 discerne and select the good, confesse your owne deserte to be such  
 by reason of your sinne. As for the Gospell "*if it be hidde, it is hid  
 to them that are lost.*"

<sup>• 1 Cor. 3.  
 10. 11. 12.  
 &c.</sup>  
 • 1 Thess. 5.  
 21.  
<sup>• 1 Cor. 4.3</sup>

6. But faith one, may we communicate with knownen offendours? I answer, no. But yet we may and ought (notwithstanding their pre-  
 sence) communicate with Christ in his ordinances. <sup>†</sup> *To communicate  
 with the wicked, is to communicate with their works of darkness.* But to communicate with Christ, is without respect of mans wor-  
 thines or vnworthines, to repaire vnto his owne ordinance; and therein by faith, to enlarge my vnion with him and his spirit; be it  
 in the administration of the word or Sacraments. What discipline  
 is due to knowne vntiepentant perfons, I well knowe, and let them  
 answer for that; in whose hands the power to preuaile resteth. As  
 for thee, neglect not thy daily bread though a Rauen bring it, as he  
 did food for Elias. Nor let the presence of vnworthie-ones hinder  
 thee from shewing forth the Lords death, howsoever their absence  
 were to be wished rather then their presence. True it is, that a little  
 leauen will soure the whole lumpe. That lumpe is not the Sacra-  
 ment, but the corporation of the people: for though people can by  
 som and som be lowred yet cannot the Sacrament. Nor doth their  
 known sin infect any of the people, who entertaine not their sinne  
 into

<sup>Mark that.</sup>

into liking, who giue no approbatio vnto it, no more then Leauen fourthe any meale or lumpe which first entertaines it not internally.

7. Another demaundeth, if so that Paroche can be held *a true visible Church*, where there is not a preacher establisched, seeing preaching of the word is taught to be one essentiaall marke of such a Church? I answere, it is a doltish conceit to think, that there can not be a company of true Beleeuers where a preaching Pastor is not: for a flock of sheep can be, where and when no shepheard is. And as dull a conceit it is to reason thus; where the word is truly preached, there is a Church: for the Apostles often preached, where they could plant no church for the present, but rather shake the dust frō their feet as a witnessse against the people. Thyne owne faith & not his preaching place must declare thee a true visible Christiā. Do thou & thy family or other neighbors with thee preach Christ in word and in deed, & then there is a Churcħ: \*for wher two or three are gathered together in Christ's name ("licet Laici) even there He is in the middst of them. Else, in a miserable taking were we poore prisoners, who (how soever we haue odde Discipline to the Consumption of body and substance) yet we are not allowed either preaching of the Word nor administration of Sacraments, somuch as once in a twelfue moneth. And yet a few of us conuened (I doubt not) are vnto God *as true a Church* as the Cōvention which is had at Lambeth either in the Arch-Bishops house, or Lambeths Synagogue. Pastorall preaching, administration of Sacraments, and publique exercise of discipline, doe appertaine to the beeing of a perfect establisched Church. But before such establishment or Constitution, there is a true church of beleeuers; & before such a church also, there is som one, two or three visible Christians. A true visible Christian is one thing. A true visible Church a second thing: and a Church perfectly constituted, is a third thing. Remember this, and thou wilt not easilie be factious.

8. But some of the Preachers deposed, will for them selues demand, whither in Conscience they ought to continue silent, and not exercise their publique ministrie? I answere by another question: To whom doe they think they ought to minister? Their owne Paroche-Church will not receaue the, nor any other Paroche to whom their case is knownen. Som Lord Bishop put the people & Priest together

\* Math. 18:20.

"Tertulliani exhortat. ad Castitatem.

\* Rom. 16:5

1 Cor. 16:19

Colo 4:15.

Phidem. 2.

Forum do-

mus duci

pro ecclesia

debet, in qua

Dei timor

inficit, Theo-

philact. in

Rom. 16.

Remember these three things.

ther by a certaine authoritie derived from the Parliament, which is the mouth of our Lande; and now the same or some other Lord Bishop hath put them asunder by power derived as afore. Thou was no publique Minister, before by humane authoritie thou was so ordyned; nor a publique minister art thou longer then humane authoritie approues it. Not thy giftest, but a Lo. Bishop put thee in, and by the same turisdition art thou put out. But it will bee obiected, the Apostles being inhibited *to speake in the name of Iesuſ*, they repliēd, whither it be right in the light of God, to obey you rather then God, iudge ye. I answer: First, to the praise of God be it spokē, there is no man forbid to speak in the name of Iesuſ, but all by law enioyned to say and protest that Iesuſ is the Christ, and that vnder heauen there is no other name whereby to be saued. Secondly, their calling was not to be Paroch-Priestes, or Paroch-Pastors. They were called to preach beginning at Ierushalem, & so on to the ends of the earth. In so much as " their sound went so farre in the Apostle Pauls tyme, whereupon the faith \* came to our great Britaigne.

<sup>18.</sup>  
Rom. 10.

\*For this see my Antidote  
ton and my  
New Ieru-  
shalem,

They by their calling being vnlimited for place, therefore of man could not be limited. And therefore God gaue them giftest (beyond the reach of nature), for going through with that worke, whiche things are denied vnto vs. Thirdly, the calling of the Apostles (as also of the miraculouſ prophetes) was immediatly from God, and therefore not to be stinted of man. Our case is contrary. That any sacred trueth is to be protested, when, & where God opens the dore of hope to doe good by speaking, I well wott, and no man of witt denieth. But therfore to exercise a publique function in the church, is a weak consequent, and openeth the pulpit to every Anabaptistiſt call sectarie.

9. They next will demaund, what course of life they then shall followe? I answere, seeing they haue not put them selues out, but are of the Gouernours put out, let them betake them selues to some good worke. For if the Apostles did that, whose case was not so vrgent, how much more is it our dutie to labour in what we can, and not abash to endour after the temporarie knowledges which wee yet haue not. Not knowing whether the measure of publique testimony appointed vnto me of God, be alreadie consummate, I therefore vnto the former Grace,labour in this my bondage, to adde the Diuine

Divine knowledge of Natures-worke, if happily that way I may doe good vnto bodies, whilst others by the Churches present appointment, are to minister vnto Soules. If they say, they are for the present fitted to the worke of the ministrie, but to other worke it will be right long yet they can, and meane tyme the meanes of life are lacking: I answere, if the Apostle said, *Who is sufficient for these things?* (meaning the worke of the Ministrie) let not a man easilie please him selfe in his sufficiencie. For mine owne part, I haue long tyme iudged my selfe fitter for som-what else, then for it. And if God shall permit man (vneworthily of my part towards man) to sholdere me quite out, I shal think it to be an excellent mercy of God vouchsafed vnto me, for my soules further comfort: and (by Gods grace) never doubt, but he that hath commaunded me to call for the Bread of the day, will other wise minister the necessaries of the day. Secondly, let a man knowe, that it is no vertue but a vice, to make a Pastoral place an occupation for the Back and Belly. Though such deserue food of the people for their worke sake, yet they must not couet the place for food-sake. Thirdly, if nothing else will satisfie, then let them labour for repairing to some other Churches, where there may be had such vse of their Giftes. But in all things, \* *fol-* \* Heb. 11. *lowe peace with all men and holynes, withouts which none shall see the* <sup>14.</sup> *Lord.*

10. Impediments so remooued according to the nature of an Epistle, let me adde a brief Exhortation to one and another. " Soule " Mar. 34. *say heere is Christ, som there is Christ, but for all that Goe not out, 23 &c. beleeue it not.* The Lords quick-eyed Eagles will ceaze on the Carcasse (Christ slaine in the Woord and Sacramentes) where souer it is, and *not* by stumbling at som-what in the place, to flie the place of their nutriment, \* as som in England do, who first teach true visible Churches in it, & yet (*prob. quid absurdius!*) will stand no ordinary <sup>Mar. 7. 13</sup> members in any one of those churches. \* *Wolues many times are clad Reuel 9.* in sheeps skinnes (appearing-wise innocent & harmles) but inwardly are full of doctrinall frutes which tend but to pricking and gallding the conscience: Smooth-faced they bee as Womēn, but with Scorpions they stinge behinde. Beware therfore of such, & let other mens harnes teache you to beware. Seale vp to your owne soules, the confidence of your Election by good works; and that shall bee

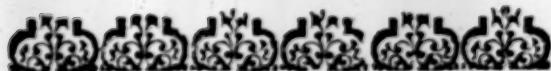
M by

## AN EPISTLE, &amp;c.

by repairing rather to the house of praying, then to the house of playing; \* by rather feeding the hungry, giuing drinke to the thristie, by lodging the straunger, by clothing the naked, by repayring to Christ prisoned in his members, rather then in pampring your bodyes, and consuming vpon your owne lustes. " Loue your enemies, blesse them that curse you, doe good to them that hate you, & pray for them that hurt you and persecute you: That ye may be the children of your father which is in heauen; for he maketh his Sun to arise on the euill and the good, and sendeth rayne on the iust and vniust. For if you loue them that loue you, what reward shall yee haue? Doe not the Publicane even the same? And if ye be friendly to your brethren only, what singular thing doe ye? Doe not even the Publicane likewise? Ye shall therefore be perfect, as your heauenly father is perfect. Now vnto him that is able to keepe you that ye fall not, and to present you faultlesse before the presence of his Glorie with ioy, namely, to God only wise, our Sauiour, be glory and Maiestie and Dominion, and power, both now and for euer,  
AMEN.

*Consider what I say, and the Lord give you understanding in all things, 2.Tim.2.7.*

GOD SAVE KING IAMES.



## Epicithárisma.

Compassionate (who haue not hearts of stone)  
The Authors cause, and smile vpon his cause.

It is no tyme to adde Affliction  
Vnto his Bandes by wresting of our Lawes,  
By goading Foes, by weakning of his Friends :  
Rather cashier thy Euill and make amedes.

One Theodore chief-Priest of Canterbury  
Depriving of an English Bishop said,  
Though we can charge you with no injury,  
Yet what we will, we will: and so all stayd.  
The Bishop then appeald to Iesus Christ,  
And I to him: but next, to I A M E S our Huest.

Remaines  
of Britaine,  
pag. 133. ex  
vita S. Alfridi.  
Theodo-  
dore was a  
Grecian.

Kend well our King my innocence and right,  
I doubt not but he would for Christ his sake,  
Ter now haue rid me from the Bishops might,  
And not permit him thus my flesh to Rake.  
Sweet HENRY shrowd his Lone vnto his power,  
But austere Richard slipped hath the howre.

The howre, the mon' th and longer tyme is past;  
But best is Clapham wilbe iustified  
Of Kesar and of Churches at the last,  
How'sere his corps meane time be damnified.  
He lyues, he dyes, whom Foes can not conuince,  
A child of God, a Friend vnto his Prince.

F I N I S.

M 2

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